Ἀναμνησις Εὐχαριστικὴ.

THE REVIVAL OF GRACE,

IN THE Vigour and Fragrancy of it.

By a due Application of the Blood of Christ to the Root thereof.

OR

Sacramental Reflections on the Death of Christ a Sacrifice, a Testator, and bearing a Curse for us; particularly applying each for the exciting and increasing the Graces of the Believing Communicant.

By *Henry Hurst*, M. A. formerly Fellow of *Merton* Colledge *Oxon*: Now Domestick Chaplain to the Right Honourable *Arthur* Earl of *Anglesey*, Lord Privy Seal.

——Ἐν πίστει ζῶ τῇ τοῦ υἱοῦ Θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντα ἑαυτὸν ὑπὲρ ἐμοῦ, Gal. 2. 20.

Domine! cum te in ara crucis suspensum video, quodcunque oculis meis spectandum objicitur, me in amorem tui inducat! Signum, Figura, Mysterium, vulneraque tui corporis, & præ cæteris, intimus ille affectus clamat ut ad Amorem tui properem, nec tui obliviscar. Did. Srella meditat.

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TO THE

Right Honourable

ARTHUR, Earl of *Angleſey*,

Lord Privy Seal, &c.

May it pleaſe your Lordſhip,

THeſe Papers (which humbly offer themſelves to your favourable acceptance and Patronage) were conceived and formed, but laid aſide ſome years before you did me that great honour to command my attendance on you and your Family, ſince which time by unuſual accident, they have fallen into a hand kinder than my own, who judging them worth the publiſhing, and perſwading me to it, they claim a Right to this Ho-

nour of appearing in the world under your Lordſhip's Patronage; if I had refus'd to let them be made publick, perhaps I ſhould have been culpable; ſince they are thus publiſht, I am ſure (without omitting a part of my duty) I could not but tender them to Your Lordſhip, which I do with a ſenſe of their meanneſs and diſproportion which they bear to your Lordſhips Great Abilities, Learning and Judgment. Yet herein this will be ſomewhat of an Apology for me, though ſome have owned their obligations and duty to Your Lordſhip in Pieces leſs diſproportion'd, none have done it, or are likely to do it in a Piece equal to Your Lordſhip's Learning and meaſures of Judgment. The ſmall ſumms of chief Rents are too poor to be made a Preſent to any whoſe abundance would refuſe ſuch an Offer; but when tender'd as their Right, they give a kind acceptance

and

and acquittance for few ſhillings or pence. In this humble offer I wave all pretence but this, That Your Lordſhip hath the beſt Right to any Publick Acknowledgment I can make of my obligations to You, of which I pray Your Lordſhip's favourable reſentment

From

Your Lordſhip's moſt Obedient Servant, and Domeſtick Chaplain,

H. Hurſt.

TO

To the Reader.

Reader,

THOU art presented here with a Subject of which very many have treated, and of which perhaps it may be thought more need not have been spoken; and of which, what I have written, must now run the hazard of thy judgment or censure; if it profit and please thee, the thanks is due to me, but in Partnership, with a Learned and Judicious Divine, who by an unthought of accident came to the knowledge of the two latter parts of what is here publisht: somewhat also will be due to the Book-seller, who adventured the uncertainty of the Gain or Loss, which will be more or less, as the Subject and Manner of handling it appears to the Peruser. The good success of thy Reading I commend to the Divine

Bene-

Benediction, which can make it contribute to the increaſe of thy Grace and Comfort: The Defects in Compoſing I ſubmit to thy Chriſtian Candour and Ingenuity which will cover them, and excuſe the Author. Thoſe miſtakes of the Printer which are moſt material, may be charged on him, and I with him will joyntly deſire they may be mended with a little labour beſtow'd on the places where the Errata's are marked. Finally, I pray no labour of mine in Writing, no labour of thine in Reading, may prove waſte of time to either of us in the day wherein we both muſt account for our ſelves unto the Lord, to whoſe Guidance and Bleſſing thou ſhalt be commended

By

From *Angleſey*-Houſe in *Drury*-Lane, *April* 10. 1678.

The meaneſt Servant of the Beſt and Greateſt Lord, our Lord Jeſus Redeemer of Thee, and of thy Soul's Friend,

H. Hurſt.

Advertiſement.

There is in the Preſs one Hundred Sermons on ſeveral ſelect Texts of Scripture, Preached by *Tho. Horton*, D. D. left perfected under his own hand.

THE REVIVAL OF GRACE.

LUKE 22. 19.

Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν Ἀνάμνησιν.
Do this in remembrance of me.

The Introduction.

Reader,

I will for once ſuppoſe thou art able on thy own view of theſe words, and their context to diſcern what Chriſt is treating of; how he inſtituteth and ordaineth the holy Sacrament of his Supper, and for what end he ordaineth it. I ſuppoſe thou wouldſt not look over theſe lines if thou didſt not already underſtand that Chriſt would have us uſe and celebrate this Sacrament to the end we might renew the remembrance of his Dying for us, in which the matter of fact, *viz.* that

he did die for us is professed, yet so as the manner how he did die is (I think) more principally to be attended and considered, as being the chief primary thing in effecting our salvation, and as affording the greatest and sweetest comforts; and finally, as binding us most strongly to Gospel Obedience. I shall therefore recommend unto thy thoughts what is the *(οὐσία, modus, ratio moriendi)* particular manner of thy Saviour's Dying. And am bold to say the words of the text, (*Do this in remembrance of me,*) do the like. Let my Death be the subject of your thoughts at a Sacrament. Let the manner of my Death be the mould into which your thoughts are cast. At a Sacrament shew forth the truth and certainty of your Redeemer's Death; shew forth the singular and peculiar manner of it also. Renew the thoughts of this, what kind of Death it was which could have such a mighty salvifick vertue in it to deliver us and save us. Set before you at the the Lord's Table, not such a Death's-head as *Plutarch* reports *Ptolomæus* was wont to set before his guests, to admonish them; but such a Death as none but Christ would or could undergo for us. Our Lord will have his own Death set forth to the eye of his friends and guests at his Table, and he commands them to remember it. The Lord's Supper is a commemoration of the Lord's Death; there we may view him on the Altar dying a Sacrifice for us, to atone the divine displeasure: there we may view him in the unparalleld address of himself for Death, disposing his vast treasures of Grace, Peace, Comfort and Glory unto

Plutarchus in Conviv. Sept. Sapientum.

to his indigent friends for whom his love brought him to die, and the ſame love and care makes him die a Teſtator, giving them rich Legacies. At a Sacrament we may and ſhould view Jeſus Chriſt, the Bleſſed One, nailed to the Croſs, loaded with a Curſe, and dying an accurſed Death, that we might eſcape it. Thus we owe our Peace to his Sacrifice, our ſpiritual treaſure to his will and teſtament, our bleſſed hope and life to his accurſed Death; and by particular reflections on theſe we ſhould awaken, exerciſe and improve our graces. The facilitating this work, and the attaining this effect, is the deſign of the following Diſcourſe, which doth firſt endeavour to promote grace by a particular improvement of Chriſt's Dying a Sacrifice for us, let us then (the other two having their due place) begin with this great truth.

Our Lord Died a Sacrifice for us, and under this notion ought we to commemorate his Death, and in meditating thereon we may make an improvement of grace.

That I may proceed diſtinctly, I reſolve the whole ſubject into theſe following particulars.

1. The general proof and confirmation of his Dying as a Sacrifice, or Victim for us, *Cap.* 1.

2. How this could be that a man ſhould be a Sacrifice for us, *Cap.* 2.

3. What particularly is contained in this being made a Sacrifice, and ſo dying, *Cap.* 3.

4. That theſe are fit foundation to lay for

Sacramental graces, and how our graces may be increased, awakened, confirmed, and acted, in due meditation on Christ our Sacrifice, *Cap.* 4. *& seq.*

CAP. I.

Christ died a Sacrifice for us prefigured.

THE Holy Scriptures do abundantly testifie to us, that Christ our Lord died our Sacrifice and Victim, and so do the writings of all Christians, who have treated of our Redemption and Salvation by Christ; if you would have forein testimonies, you require what is not needful, and should we attempt to seek them, we should lose our time and labour; for no other Pen maketh mention of this but the Scriptures, and the Pens which write after this Copy. Now among other arguments the Scripture affordeth us these five for proof of Christ's Dying a Sacrifice. 1. The Type. 2. Prophecies. 3. Promises. 4. Historical declaration of it. 5. Assuming it as a matter unquestionably true; and certain of all which briefly in their order.

Sect. I.

This manner of Chriſt's Death, *viz.* as a Sacrifice was prefigured, and foreſhewn in the Type thereof. The very enemies of this Doctrine do not quite deny this, though they doubt, or deny ſome particular places to refer hereto. Let us however look to ſome few places of Scriptures, where we may find Chriſt our Sacrifice in his Death typified out to us. 1 *Cor.* 5. 7. *Chriſt our Paſſover is ſlain for us.* The alluſion uſed by the Apoſtle proves that the old Paſchal Lamb was a type of Chriſt, and that Chriſt was the Antitype of the Paſchal Lamb. Again, *Joh.* 1. 24. *The Lamb of God which taketh away the ſin of the world*; whether in reference to the Lamb daily offered, or whether to the Paſchal Lamb, it altereth not the caſe: It is a Lamb, and a Lamb that muſt be ſlain in Sacrifice; yea in an Expiatory Sacrifice to take away the ſin of the world. We are aſſured, that *without ſheding of blood there is no remiſſion*; and we are ſure 'tis not every ſheding of blood, but it is the ſheding of the blood of a Sacrifice which procureth remiſſion of ſins, and this blood-ſheding was not by opening and breathing a vein, but by dying to take away ſin. The Baptiſt then applying unto Chriſt that antient and lively type, telleth us, that Chriſt was prefigured in his ſtate, life and death, by it. And that *Heb.* 9. 23, 24. tells us of *patterns of things in the Heavens*, v. 23. and of *figures of the True*, v. 24. yea v. 8, 9. *the* whole *Tabernacle, and the ſervice of it*

Socin. lib. 2. *c.* 8. *de Servatore.*

Heb. 9. 22.

were a figure for the time then preſent. Among other ſervices, that of Sacrifices is ſpecified as a figure ſerving for the preſent, *until Chriſt* ſhould come and *enter into the Holy Place* without blood of Bulls and Goats, but *by his own blood*, v. 11, 12, 14. In a word, the whole of *Moſaical* poſitive inſtituted ſervice was a figure and type. This part of *the Law had the ſhadow of good things to come*, Heb. 10. v. 1. *This very thing is moſt manifeſt in the Sacrifices which did preſignifie the Sacrifice and Expiation of the Meſſiah*, as the Learned *Hoornbeek* hath rightly obſerved to our hands; from all which I do not ill to conclude, that he died a Sacrifice to take away ſin, who was præſignified by the Dying Expiatory Sacrifices under the Law.

In Sacrificiis id manifeſtiſſimum quæ Sacrificium, & expiationem Meſſiæ præſignificabant. Joh. Hoornbeek תשובה יהודה, *de convertend. Judæis*, lib. 7. c. 1. pag. 452.

Sect. 2.

Secondly, It was foretold, and by the Prophetick impulſes of the infallible Spirit of God revealed to the Church of old, that the *Meſſiah* ſhould die, and particularly that he ſhould die a Sacrifice to expiate ſin; in this cauſe we have, among others, the teſtimonies of the Prophet *Iſaiah*, *cap.* 53. 7. *He is brought as a Lamb to the ſlaughter*; where poſſible may be more than a general ſymbolizing between the Innocency, Humility and Sufferings of the Lamb ſlain, and Chriſt typified thereby; like enough there is a particular ſymbolizing between them both as they

Iſa. 53. 7.

were

were Sacrifices; the footſteps whereof I might trace out ſomewhat in 1. the word *ſlaughter*, which *Prov.* 9. 2. ſeemeth to be determined to the ſlaying of a Sacrifice: And 2. in the word, he is *brought*, which *Iſa.* 18. 7. expreſſeth the bringing of a preſent to the Lord. But much more in the word 3. *Lamb*, כבש, which is the very word that expreſſeth the Paſchal Lamb, *Exod.* 12. 3. & 5. which was a Lamb to be ſacrificed, *Deut.* 16. 6. And 4. from the place which parallel to this, *Act.* 8. 32. *He was led as a Lamb to the ſlaughter* (ἐπὶ σφαγὴν) what kind of ſlaying this was, let *Rev.* 13. 8. determine where it is, *the Lamb of God ſlain from the foundation of the world.* If this be not full enough to our purpoſe, yet the 10th *verſe* affordeth a plain and expreſs Prophecy of the *Meſſiah*'s dying a Sacrifice; *Thou ſhalt make his ſoul an offering for ſin.* Indeed the *Hebrews* read it conditionally (if or when) but then adds a promiſe what ſhall be the fruit and effect of his Dying a Sacrifice. Now we do ſee the promiſe fulfilled in the numerous ſeed of Chriſt; therefore with reaſon we conclude the condition performed. The words of the Learned *Hoornbeeck* cited in the margent, ſhall ſuffice for clearing the text to Scholars, and the true reading of the words of the text in our tranſlation, ſhall ſuffice the unlearned. In a word or two, if thou believeſt that this Chapter foretels the ſuf-

שה uſed, Lev. 5. 7. & 12. 8. & 22. 28. Deut. 18. 3.

A pecudum mactatione 72. alio nomine σφάγιον *vocarunt.* Amos 5. v. 25. Cloppenb. Schol. Sacrif. pag. 3.

Iſa. 53. 10.

אם תשים אשם, *Si poſuerit hoſtiam pro peccato & reatu* אשם *proprie eſt delictum per Metonymiam ſignificat oblationem pro delicto.* Lev. 5. 6, 7, 15. Joh. Hoornb. Socin. Conſut. Vol. 2. l. 3. c. 1. p. 562.

ferings of thy Saviour; if thou believeſt that this text ſpeaketh of his death; if thou believeſt that he is come ſo long ago, and died ſo long ſince, thou needeſt only read plain Engliſh; He hath then in his Death made his ſoul an offering for ſin; and this was foretold by the Prophet, not in this verſe only, but alſo in the 11th and 12th *verſes: He ſhall bear their iniquity, and he ſhall bear the ſin of many. So of old, the guilt of thoſe who brought the Sacrifices, was as it were laid on the head of the Sacrifices by their hands, that it might be puniſhed.* Obſerve then how Sacrifices of old times did bear the iniquity and ſin of thoſe that brought the Sacrifices: So did Chriſt dying bear our iniquity and our ſin; *He did bear them truly, they ceremonially*, as the learned Author noteth.

Ita in caput Hoſtiarum olim reatus offerentium quaſi manibus imponebatur luendus cæremonialiter ibi, in Chriſto vere. Joh. Hoornb. lib. 3. vol. 2. Socin. Confut. c. 1.

To theſe paſſages of *Iſaiah*, let us farther add thoſe of *David* and *Paul* compared together, and we ſhall there find *David* foretelling what Death Chriſt ſhould die, and *Paul* explaining what Death he did die, *Pſal.* 40. 6, 7, 8. with *Heb.* 10. 5, 6, 7, 8. *When he* (i. e. Chriſt) *cometh into the world, he ſaith, Sacrifice and Offerings thou wouldeſt not*, &c. putting the very words of the Pſalmiſt, and thereby aſſuring us that the place was to be underſtood of Chriſt, who was hereafter to be born, and die, whenas *David* wrote this; and who was now born, and had died whenas *Paul* wrote this, or rather interpreted theſe words of *David*, leading us from the Sacrifices under the Law, to Chriſt our Sacrifice, and from

from the Death of thoſe ceremonial and inefficacious Sacrifices, to this real and meritorious Sacrifice, *ver.* 10th and 12th. Now the whole diſcourſe of Chriſt's dying a Sacrifice for us, had been miſlaid on *David*'s words, if he had not propheſied that Chriſt ſhould die a Sacrifice for us. Either this kind of Dying muſt be in the Prophetick words of *David*, which are the Apoſtle's premiſſes, or it could not Logically be put into his Concluſion.

Sect. 3.

Thirdly, Chriſt to die for us a Sacrifice was promiſed to the Church; and if it were promiſed, it may well be concluded that it either ſhall be accompliſhed (which is as little as an unbelieving Jew will gather from the promiſe,) but not ſo much as a believing Chriſtian muſt gather, who is verily perſwaded that our Jeſus, the true *Meſſiah*, is already come, and hath died for us, and died a Sacrifice fo us according to the promiſe which is made to *Sion*, *Zech.* 9. 11. *As for thee by the blood of thy Covenant I have ſent forth thy priſoners out of the Pit wherein is no water.* In the words you have a relation of a double deliverance, ſet forth in figurative expreſſions.

1. Firſt, A relation of their deliverance out of the ſeventy years Captivity, which God wrought for them for the Covenant ſake he had made with them in Chriſt: this was a temporal deliverance. The

2. Second deliverance is ſpiritual, and wrought

wrought by the Lord Jesus dying and sheding his blood for us. Now it is plain, This [1.] Blood denoteth a death, whoever it be that it is spoken of. [2.] Blood of a Covenant speaketh the Death of a Sacrifice in the blood whereof the Covenant was confirmed and ratified, and it is therefore called the Blood of the Covenant: this I will a little farther treat and clear. It was a very ancient rite of making and confirming Covenants in the blood of Sacrifices offered up at the time when the Covenants, and their terms or conditions were assented unto, and approved. Possibly the Feast we read of *Gen.* 26. 30. made by *Isaac*, was after a Sacrifice offered, when he made a Covenant also with *Abimelech*, and confirmed it by Oath. However, we are assured it was a rite among the Politer Nations of the Earth, as in *Homer*, who brings in his *Græcians* and *Trojans* making a covenant (ὅρκια πιστὰ) *Iliad.* 3. *Carm.* 94. & 105. and confirming it by Sacrifice; but these are alien and forein we have surer testimony, *Exod.* 24. 7. where a Covenant is mentioned, and this Covenant wrote in a Book, and read to the people, who therein heard the terms God proposed, and to these the people answer, *All that the Lord hath said, we will do*, and be obedient; they give their assent to the Covenant, on which *Moses* forthwith sprinkleth the people with the blood of the Sacrifices which were offered on the Altar mentioned *ver.* 4. and were brought by young men of *Israel*, *ver.* 5. This blood is called eminently, the blood of the Covenant, *ver.* 8. applied by St. *Peter*, 1 *Ep.* 1 *cap.* 2 *ver.* to Christ.

Οἴσετε δ' ἀρν' ἕτερον λευκὸν ἑτέρην δὲ μέλαιναν γῆ τε καὶ ἠελίῳ Διῒ δ' ἡμεῖς οἴσομεν ἄλλον

Chriſt. So then the Covenant confirmed in blood, leadeth us to a Sacrifice dying and ſheding its blood, in which ſprinkled, according to the Rite or Cuſtom, the Covenant is confirmed. So that to me there remaineth no farther ſcruple in this point. If any would have it cleared, that this blood is to be underſtood of the blood of Chriſt, I ſhall refer them to the context, *viz.* *ver.* 9. and 10. and unto *Iſa.* 61. 1. where the like delivering of the like priſoners is mentioned, and unto the *Heb.* 13. 20. where this blood of the Covenant is called the blood of the everlaſting Covenant: And let them who deſire farther ſatisfaction, conſult Commentators on the place.

Sect. 4.

Chriſt's Death was the Death of a Sacrifice, for ſo it is hiſtorically declared and aſſerted in the hiſtory of his Life and Death, and in the writings of his Apoſtles penn'd on this ſubject ſince his Death and Reſurrection. They that have wrote the ſtory, and they who have improved it, aſſert the ſame I do. *Heb.* 9. 26. Now once in the end of the world hath he (*i. e.* Chriſt, *ver.* 24.) appeared to put away ſin by the Sacrifice of himſelf. And again, *ver.* 28. Chriſt was offered to bear the ſins of many, places ſo full and clear, that nothing needs be ſubjoyned for explication, Chriſt expreſly named, and he is offered a Sacrifice, and this an Expiatory Sacrifice, and he that offered it up was the ſame with the Sacrifice. He offered up himſelf a Sa-

a Sacrifice, *&c.* So again *Heb.* 7. 27. this [ſpeaking of the Sacrifices offered up often underthe Law] *viz.* offering for the peoples ſins he did once, when he offered up himſelf. What the daily, weekly, monthly and yearly reiterated Sacrifices of the Levitical Prieſts could not effect, though they were continually offered, that Chriſt by one offering hath effected. *This man* (ſaith the Apoſtle) *after he had offered one ſacrifice for ſins, ſat down on the right hand of God*, Heb. 10. 12. *For by one offering he hath perfected for ever them that are ſanctified*, ver. 14. He needed no more to offer any Sacrifice, forſomuch as he had obtained Eternal Redemption by that one Sacrifice of himſelf; and it was neceſſary he ſhould once offer himſelf a Sacrifice, becauſe no other Sacrifices could purifie the conſcience, and clear from guilt; Chriſt therefore did what was neceſſary, and having done it, ſate down on the right hand of God, expecting till his enemies were made his footſtool, and interceding that his Redeemed might be bleſſed with a full deliverance. In one word, the Apoſtle *Epheſ.* 5. 2. tells us what Chriſt did, and what acceptance it found with the Father. Chriſt alſo hath loved us, and hath given himſelf for us an offering and a ſacrifice to God for a ſweet-ſmelling ſavour. Thus expreſs is the Scripture in this point.

Sect. 5.

Laſtly, It is more than once aſſumed and taken up as an unqueſtionable truth, and of indiſputable certainty. So *Heb.* 8. 2. we have ſuch

ſuch an High Prieſt who is ſet on the right hand of the Majeſty in the Heavens. Here it is aſſumed without particular proof, that he had offered a Sacrifice before he ſate down, *&c.* and ſo *ver.* 3. makes it neceſſary he ſhould have ſomewhat to offer; and *ver.* 4. aſſures us, that the Levitical Prieſthood and Sacrifices, were examples and ſhadows of this our High Prieſt, and the Sacrifice he hath offered which was more excellent than thoſe typical ones were; to this add *Heb.* 5. 5. Chriſt made an High Prieſt, and *ver.* 6. a Prieſt for ever, and after the order of *Melchiſedeck*, *ver.* 10. Now whoever is an High Prieſt, is ordained for men in things pertaining to God, that he may offer both gifts and ſacrifices for ſins, *ver.* 1. Chriſt then our High Prieſt as ſuch, and becauſe he is an High Prieſt for us, muſt offer ſome ſacrifice for us: Now the blood of Bulls and Goats, and in a word, all corruptible things, are ſecluded from being this ſacrifice; and the Lord Jeſus in his own perſon is ſuppoſed and taken undoubtedly to be this ſacrifice. Without diſpute, the 9th *chap.* 25th *verſe*, ſpeaks this truth; for the Levitical High Prieſt went into the holy place with the blood of others, but Chriſt did not ſo enter when he entred, for he entred not in by the blood of Goats and Calves, but by his own blood, *cap.* 9. *ver.* 12. did he enter into the holy place, having obtained eternal redemption for us. Theſe, with many more which might be added, comprize what we affirm, That the Scriptures do in many places aſſume it as a thing certain in it ſelf, that Chriſt died a Sacrifice

crifice for us. To conclude this Chapter, and this general head of our discourse in a few words, thou who professest thy self a Christian, either professest this truth, or knowest not what a Christian is made up of, and needest to be catechized in the principles of thy Religion; to which I recommend thee for better instruction.

CAP. II.

Christ a Man, yet a Sacrifice for us, and how this could be.

OUR next undertaking must be, what standeth second in our Promise, a discovery how this can be, that a Man should be a Sacrifice. Is it not an inhumane cruelty to offer a reasonable creature in sacrifice to God? Are not the Nations abhorred as barbarously salvage and bloody who used it? and hath not God expresly forbidden it? How then could Christ so excellently and transcendently holy, pure and innocent, be made a sacrifice for us? This I shall endeavour to answer in these following particulars.

Sect. 1.

There is no doubt to be made whether sacrificing of men were abominable in the sight of God and sober men; God infinitely detested

deteſted it, and ſober men have unanimouſly condemned it. This was, and ever will be, a bloody murthering of the creatures, never an acceptable worſhiping the Creatour.

He that was a murtherer from the beginning, and delighteth in the death of man, put his Idolatrous worſhippers upon this diabolical practice; and they who exerciſed their pretended Religion in ſuch ſacrifices, did ſacrifice to Devils, not to God, *Pſal.* 106. 37. and ſhed innocent blood, *ver.* 38. In which paſſage you ſee whom ſuch ſacrificers worſhipped, and in what account they and their worſhip was had with God; the Lord tells you truly who it was theſe men worſhipped, and what truly was the thing they did, it was murther. *Iſrael* had a ſtrict prohibition againſt this practice, *Levit.* 20. 2, 3, 4, 5. and God doth dreadfully threaten him that ſhall dare to do ſo. The blood of Bulls or of Goats could not by their own worth pleaſe the Lord. The blood of man could not but by its cry to the Lord awaken him to an abhorrence of the deed, and puniſhing the doer.

Sect. 2.

Albeit none may ſhed the blood of man in Sacrifice, yet the life, ſtrength and whole of man ſhould be Sacrificed, that is, conſecrated to, ſpent for, and offered unto God, which in a borrowed or figurative manner of ſpeech is called, and well may be ſo called, a Sacrifice. The ſcripture gives this name where there is neither life of Beaſt or Man taken away. The Contrite heart is a Sacrifice which

which God will not despise *Psal.* 51. 17. In this sense the Apostle would perswade the *Romans* to give up themselves, their bodies Sacrifices unto God, *Rom.*12.1. And conversion of the *Gentiles* was an Offering or a Sa-
Heb.13.15. crificing of them unto God, *Rom.*15.16. The praises we offer to God; but much more the
1 Pet. 2.5. whole Duty of a Christian is a Sacrifice. This Metaphorical Sacrificing our selves and ours, is both our duty, and acceptable to God. Although none may in Sacrifice take away the life of another man or of himself; yet every man ought to make his life a sacrifice unto God: This kind of Humane Sacrifice is our Reasonable service.

Sect. 3.

When the Scripture is expresse in any point, I have noe reason to be doubting whether it were so, nor liberty allowed to my curiosity to enquire how it could be so, or to Dispute that it either could not be, or that it ought not to be so. My Faith tells mee, and my Reason consenteth to it, That it is so, because God saith it, and that it might well bee so, because God hath done it. *God sent his Son in the likenesse of sinfull flesh*; this speaketh the Incarnation of Christ our Lord, *and for sin*, this speaketh the end why God sent him, *viz.* that by a Sacrifice for sin *hee might condemne sin in the flesh*, *Rom.* 8. 3. ver. And the same Apostle informeth mee 2. *Cor.* 5. 2. *That God hath made him to be sin for us*, and if you enquire how Christ was made sin, I shall answer in the words of a learned pen, *viz.* Hee was a Sacrfice

crifice not for his own ſin, but for our ſin. Or if theſe places ſeem to be more obſcure than to be clearly diſcerned by you who read them; yet when you read that he is our High Prieſt, *Heb.* 8. 1. a miniſter of the true Tabernacle which the Lord pitched, *ver.* 2. That he was ordained to offer ſacrifice (anſwerably to the type) *ver.* 3. and all this by God's appointment; either find me out a more likely ſacrifice, or conclude with me that he did by divine ordination offer up himſelf a ſacrifice for us. In the Apoſtle's words Chriſt being come an High Prieſt of good things to come, by a greater and more perfect Tabernacle not made with hands, *&c.* Neither by the blood of Goats and Calves, but by his own blood he entred in once into the holy place, *&c.* Who through the eternal Spirit offered himſelf without ſpot to God, *&c.* *Heb.* 9. 11, 12, 14. In theſe words, I ſay, my doubts find a full anſwer. My God tells me it was done, and if my reaſon do not comprehend why it ſhould, or how it could be done, yet it ſubſcribeth the certainty which is revealed, and the congruity of it, becauſe he hath done it, who doth all things with wiſdom and holineſs.

— *Nimirum hoſtia fuit pro peccato non ſuo, ſed noſtro.* Joh. Hoornbeek. Socin. Conf. Vol. 2. l. 3. cap. 1.

Sect. 4.

I anſwer, that whoſo will compare Chriſt with others in this caſe, compareth thoſe who cannot be found juſt equals, there is a very great diſparity between our Lord Jeſus and any other who ſhall be compared with him, and therefore I doubt not to averr, that

there muſt be allowed as great diſparity in the thing debated, as there was diſparity between the perſons; albeit none elſe might, yet he might do this extraordinary thing. There are four things wherein he excelled all others. As

Firſt, He was abſolute Lord of his own life, he had power to lay it down for his, if he ſo pleaſed, *John* 10. 18. I have power to lay it [life] downe. This is more than an ordinary perſon can ſay of his owne life, which he is accountable for to many others, as to Governours, Relations, and ſuch as he may benefit, for whom he ſhould live. Chriſt therefore might manifeſt by an unuſual and Extraordinary diſpoſall of his life, how he was, more then ordinary men can be, Maſter of his life.

Secondly, He had power in his own hand to raiſe himſelf from the dead, which is more then the combined power of created Agents could do, for any man that ſhould yield himſelf a Sacrifice for others. He had power to take up his life again, *John.* 10. 18. now this doth alter the caſe much, others may not becauſe they cannot reſcue themſelves from Death. He might, for having laid down his life and died for his, he might reſume his life and live as he doth to the unſpeakable good and ſafety of his.

Thirdly, He had ſpecial commiſſion from God to do this, *Joh.* 10. 18. Now undoubtedly where the authority of the Father concurreth with the authority of the Son, there can be no reaſonable queſtion asked why Chriſt might become a ſacrifice for us, when we

we may not become sacrifices for others. The case is infinitely different.

4. Fourthly and lastly, Christ was Sacrificer as well as Sacrifice, and that no ordinary person could say for himself; if any other be made a Sacrifice, the Sacrificer must be some other man who is under a strict law of God, not to lay his hand on the life of his Brother; so that if a strong impulse moved me to be Sacrifice for other, yet as strong Prohibition lay on him not to touch my life. But in this extraordinary Person both do concur, he is the Lamb of God slain, and he the great high Priest to offer it unto God.

Next I am engaged to enquire what is comprized in every such Sacrifice, dying for him that offereth it, and so what particularly is comprized in Christ's dying a Sacrifice for us. In answer, to this I conceive that every such sacrifice doth comprize really or intentionally these six things, of which briefly.

Sect. 1.

1. Substitution or being set in the stead and room of the person or persons for whom it was to be offered *Lev.* 1. 4. who brought the sacrifice, was required to put his hand upon the head thereof, and it should be accepted for him. And *Levit.* 4. 15. They must put their hand on the head of the Bullock, *&c.* by which ceremony was denoted the substitution of the sacrifice in the stead of him who brought it. As in the substitution of the *Levites* for the service of the Temple instead of the first-born of all *Israel*, *Numb.* 8.10. The children of *Israel* shall put their hands upon the *Le-*

vites, for they are wholly given unto me from among the children of *Iſrael*, inſtead of ſuch as open the womb, even inſtead of the firſt-born of all the children of *Iſrael* have I taken them unto me, *ver.* 16. Here the ſubſtitutions of theſe perſons is ſignified by laying on of the hands of *Iſrael*; ſo alſo in ſacrifices.

Sect. 2.

A ſecond thing contained in a Sacrifice, was the imputing or transferring of guilt and crime, the Sacrifice ſtood charged with ſin and guilt. The *Hebrews* had the ſame name for ſin and ſacrifice, as it is well known to every ſmatterer in their tongue or cuſtoms; and the Apoſtle doth imitate them when he affirmeth that Chriſt was made ſin for us, 2 *Cor.* 5. 21. & *Rom.* 8. 3. for ſin (Gr. περὶ ἁμαρτίας) *i.e.* a ſacrifice for ſin, *Levit.* 16. 16. The ſin-offering did bear iniquity, *viz.* the iniquity of the Congregation; and the Scape-Goat had the ſins of *Iſrael* put upon it, and the Goat did bear the iniquity, and carry it away into a land of forgetfulneſs, *Levit.* 16. 21, 22. Whatever ſacrifice for ſin either the ſuperſtition and will-worſhip of men without direction from God did ſubſtitute in their own ſtead, and did offer for their own ſins, on it they thought they did transferre both their crime and its guilt, and hence promiſed an impunity to themſelves. And whatever Sacrifice by God's own appointment was offered for expiation of ſin, had certain ceremonies preſcribed,

Lev. 10. 16.

Hazazel-- [*hircus peccati*] *atque omnes iniquitates Iſraelis ſuper illum ſunt juxta illud, & feret*, &c. Rabbi Eliezer.

ſcribed, whereby was ſignified this transfering of guilt, this imputing of the crimes of the offerers.

Sect. 3.

3. The Subſtitution & Imputation were followed by a confeſſion of the offerer acknowledging his offence againſt his God whom he did tacitly (at leaſt) juſtify as one who was injured by the offence, and who might juſtifiably deſtroy the offender. Every one confeſſed his guilt who brought an Expiatory Sacrifice. There needs no other evidence of my crime, than my own entreaty, that my Sacrifice may expiate for me, who prays for a pardon, confeſſeth by his guilt he needeth a pardon. If the Poet had not ſpoken of tranſgreſſors, and who had offended, he would not have brought in the perſon ſpeaking thus---*Sanguine placavi Divos*, by blood of Sacrifice I have appeaſed the incenſed Deities. He was nocent for whom a Sacrifice died. In a more lofty ſtrain the Prophet *Micah, cap. 6. ver. 6, 7.* aſcertaineth us that the Sacrifice, whether Rams or Calves, or fruit of the body, in what exuberance of meaſure can be imagined, it is all for tranſgreſſion, for the ſin of the ſoul. In the ſolemn offering on the day of Expiation, God commanded that the iniquities of the houſe of *Iſrael* ſhould be confeſſed over the head of the Scape-goat, *Levit.* 16. 20, 21.

Cum ſis ipſe nocens moritur cur victima pro te.

Sect. 4.

4. Then must the Sacrifice be slain, the Penalty due to the offence, and the execution thereof hanging over the head of the offender, are thus derived upon the head of the offender his Sacrifice. That creature which was made a sin-offering, was sure to dy for it. I might exceed in prosecuting this particular, but I will not; you read the Generall rule, *Lev.* 1.2. The offering of the cattell, herd or flock, God required, if a Bullock it must be slain, *ver.* 5. If of the flock, whether Sheep or Goat, it must be killed, *v.*10,11. If a Fowl be offered, it must be killed; also *ver.* 15. Sacrifices were ever next door to death, Nay Scripture speaketh concisely, calleth Sacrifice the Killing of an oxe *Isai.* 66. 3. And the Author to the Hebrewes speaking to them in their owne dialect concerning matters of their own intimate acquaintance, compriseth all in one word Αἱματεκχυσία, shedding of blood *Hebr.* 9. .22. Which must not be understood of the shedding of a little blood by opening a veine or giving a wound, but of that shedding of blood which was in use in slaying their victimes which bled all out of their veines, and which blood[the Horns of the Altar being sprinkled with some small portion of it] was wholy poured out at the side of the Altar, *Lev.*4.34. This was so in separable to Sacrifices that when Superstition had devoted a child[though to an idol] the Fathers will spare the deerest pledges of their love, They could see, they must kill their Sacrifices, they could not see, they ought not Sacrifice their Children. Natural

tural affection was not able to divert them from cruelty and unnatural inhumanity when Idolatrous superstition had engaged them in a Murtherous vow. But the Ignorance of these salvage brutes may somewhat enervate the testimony I bring from them; be it so, yet hear one that cannot be excepted against in this point: when *Abraham* was commanded to sacrifice his Son, he obeyed the command, and shewed at once how he understood God's command, and wherein his own obedience consisted when he put out his hand to slay his Son *Gen.* 22. 10.

Sect. 5.

5. Expiation made in order to setling a Peace between God and the offender, was a fifth thing comprized in a Sacrifice. It is not much to my present purpose to discourse on the Nature of this Peace, and the connexion of it unto sacrifices which do's depend primarily on the institution and warrant we have to offer them. He rested in a false Peace, who offered up a Sacrifice without a warrant from Heaven; and he found no true Peace, who offered otherwise, with other heart, affections and design than God required. The Sacrificer aimed at an expiation of his crime, a setling of that peace which his offence had disturbed, and a reconciling himself to an incensed Deity, which I might trace out in the Victims of Idolatrous Heathens; but I shall chuse a fairer, and a more sure path to follow, until

—Εὔεσσι καὶ ἀκωλῇς—
Λοιβῇ τε κνισσῇ τε παρα-
τρωπωσ' Ἄνθρωποι.
Λισσόμενοι ὅτι κεν τίς ὑπερ-
βήη καὶ ἁμάρτη. Homer.
Il. 10. car. 495, 496, 497.

until I have given you view of this thing. *Levit.* 1. 4. *He ſhall put his hand upon the head of the burnt-offering, and it ſhall be accepted for him to make atonement for him.* Here is the main end of Sacrifice and Sacrificer, *viz.* that the Sacrifice may be accepted, and an atonement may be made for the Sacrificer. So the ſin-offering was to make atonement, that the ſin might be forgiven to the Sacrificer, *Levit.* 5. 20, 26, 35. In like manner Sacrifices for ſins of ignorance were appointed of God himſelf to take away guilt, to make atonement, and to procure forgiveneſs of the errour, *Levit.* 5. 17, 18. leſt farther diſpleaſure broke out againſt him.

Sect. 6.

6. A recovery of the favour of God, or the reſtitution of the offender to that good opinion and eſteem which he had before he offended. The Sacrificer hoped that his errours being expiated and forgiven, he ſhould regain the Love of his God, who juſtly might be diſpleaſed with him for his offences. The conſcience once ſet upon removal of guilt, judgeth his work but half done, unleſs it recover the Favour and Love of its God, on better principles, and ſtronger deſires it ſueth [as *Abſolon*] for a ſight of the King's face. And this ſeemeth to me the chief and ultimate end of Sacrificers, who know what they go about when they ſacrifice unto God; and indeed it ſeemeth contain'd in the Hebrew phraſe, which we render accepted, *Lev.* 1. 4. נרצה לו, and I am ſure is contained in the promiſes

2 Sam. 13. 32.

promiſes God hath made of accepting the Sacrifice of every one who offereth to him according to his mind and will. The benevolence or good will of God which is his εὐδοκία, and רצון ſatisfieth the ſoul, and the ſoul ſeeketh it in its ſacrifice. *Wherewithall ſhall I come before the* Lord? Mich. 6. 6. ſeemeth the proper and natural enquiry of each Sacrificer. How ſhall I meet the Lord as my friend and favourer[ſo the Heb. במה אקדם Neh. 13.2. importeth] and ſo the other part of the queſtion importeth, will he be pleaſed,*&c. ver.*7. Deut. 22.4. הירצה. The recovery of the Divine Favour is worth our beſt and coſtlieſt ſacrifices, and may well be made our aim in ſacrificing. In brief therefore, Chriſt a Sacrifice for us was ſubſtituted in our room, was charged with our guilt, recognized our faults, ſubmitted to their puniſhment, made our atonement, and recovered the Favour of God for us. This great atchievement is comprized in this ſmall and ſhort phraſe, *Chriſt Died our Sacrifice.* Each of which particulars might eaſily be ſhewed in Chriſt's Sacrifice; but when we have ſhewed they are contained in all ſacrifices, it cannot be reaſonably doubted whether they are contained in the Sacrifice of Sacrifices. This moſt excellent and tranſcendent Sacrifice could not want what was found to perfect leſs worthy Sacrifices. He that was the completion of all *Moſaical* Sacrifices, muſt in reaſon be ſuppoſed to comprehend all perfection typified in thoſe which were ſhadows of him. And ſo I paſs unto the fourth propoſed General.

CAP.

CAP. IV.

Particular Graces hereby Improvable.

THE conſideration of Chriſt dying our Sacrifice, will afford us arguments well ſuited to excite our languiſhing graces, and to ſtrengthen our infirm graces, which ought to be more eſpecially found in us, and acted by us in our approaches to the Sacrament of the Lord's Supper, as ſhall particularly be be ſhewed in theſe that follow.

Sect. 1.

Repentance is unqueſtionably a Sacramental Grace. None is fit to commemorate the Death of Chriſt, who repenteth not of the ſin which occaſioned his Dying. The weeping eye, and mourning heart, are exceeding lovely to the Lord at his Table. A Repenting ſoul is a welcome gueſt there. Now let me trace Repentance through theſe paths, and ſee as we go how it may be ſuitably fitted with improveing arguments from Chriſt our Sacrifice.

1. Repentance beginneth ordinarily in a conviction of ſin, not in general only, but particularly in the convictions of our owne ſin. The righteous need no repentance, it is the Sinner which is called to repent; ſo long as a proud Phariſaical opinion of our own Righteouſneſs is maintained by us, we ſhall never embrace the practice of Repentance.

Mat. 9. 13.

2. Ap-

2. Apprehenſion of danger either attends or flows from this conviction of the ſinner, and this forwardeth his repentance; the ſhameful, curſed death ſin deſerveth, and the ſinner feareth in the midſt of his ſorrows, hath ſtrong influence upon the ſoul to grieve for ſelf-undoing ſin. Although a ſecure unconvinced ſinner bleſſeth himſelf, and feareth no danger, the awakened convinced Penitent apprehends greateſt danger from his ſin.

3. Conſternation of mind, or Amazement at the ſight of ſin and danger unavoidable, for ought the man can do of himſelf for his own help, this I might call [if none will be offended at it] a ſeaſonable and profitable deſpair of our ſelves, while we conſider our ſelves and obſerve what we have done, what we deſerve what God hath threatned, and what millions do, and muſt for ever ſuffer for ſin.

4. A mixture of Hope that there may be, and of Deſires that there ſhould be, and of enquiry whether there be not ſome effectual help & remedy to be obtained. The awakned ſoul doth as it were look about to ſee what or whence it's help may come. Enquireth what ſhall I do to be ſaved? How ſhall I eſcape? &c. Now when it deſcryeth mercy to be had upon it's Humbling of it ſelf before God, upon condition of ſorrow for what is paſt, and of hatred of ſin for time to come, the Penitent ſoul ſet's it ſelf to exert all theſe, and in a vigorous, conſtant, uniform exerting theſe, conſiſteth the whole life and Practice of Repentance: And I hope I ſhall cleare it. Chriſt conſideted Dying, our Sacrifice will be an awakening conſideration preparatory to,

and

and promoting of this Repentance, in its farther Exerciſe and Growth.

Sect. 2.

Chriſt Dying a Sacrifice well conſidered, will conduce much to the Convincing us of a ſtate of ſin, and that we were in particular involved in it, we were ſinners, and the righteous Law of God imputed the ſin to us, and the righteous Judge [whoſe it was to execute the Law] accounted thee and me, and every one of the children of *Adam* [as we are] tranſgreſſours of the Law; if thou ſeeſt not this, look to the Lord Chriſt a Sacrifice for ſin, and ruminate what anſwer thou canſt make to theſe few Queſtions.

1. What need had there been of a Sacrifice for ſin, if there had been no ſin to expiate by Sacrifice? There is certainly ſin committed where 'tis neceſſary to take away wrath by a Sacrifice. There is ſin of the ſoul, whereſoever an offering for ſin is appointed. Tell me then, ſeeing Chriſt was made an offering for ſin, what was thy ſtate and mine? and what was the ſtate of all men for whom he became a Sacrifice?

2. Couldeſt thou eſcape the imputation of ſin, when Chriſt a Sacrifice for ſin could not eſcape it? Could he not be a ſacrifice for ſin by a voluntary ſuſception of our cauſe, but he muſt bear our guilt? and ſhall we judge it likely, reaſonable, or indeed morally poſſible, that our wilful tranſgreſſings of the Law ſhould be paſſed over, not imputed? If thy ſins were imputed to thy ſacrifice, doubtleſs

leſs they had been imputed unto thy ſelf, if thou hadſt not had a ſacrifice. Stand then a while, and view this: No need of Sacrifice to expiate where no ſin is; but alas I needed ſuch a Sacrifice: No need of Sacrifice where no guilt is imputed; but I ſee my ſin, I ſee 'tis imputed, I muſt not delay or trifle in this matter; my ſin is evident, its imputation is certain; it will be laid on my own head, or on my Sacrifice, and oh how impoſſible is it I ſhould eſcape the imputation of it, if I careleſly neglect this great Sacrifice! For,

3. Whoſe is the guilt? is it his? or is it mine? who deepeſt in the guilt? he who did no guile, or I who am full of guile? who neareſt the crime? he who never did it, or I who very wickedly committed it? Did God impute it to him, and can an unhumbled ſinner think God will not impute it unto the committer of the ſin?

4. With whom was God angry? who was it againſt whom offended juſtice was moſt incenſed? was it againſt him that was the Sacrifice, or againſt him that needed the Sacrifice and brought it? undoubtedly the Sacrifice can bear no other diſpleaſure than what it bears for him whoſe Sacrifice it is, and for whom it is offered. And canſt thou hope guilty offenders may eſcape, when guiltleſs victims are charged with another's guilt, and ſuffer another's puniſhment?

5. Who hath greater ſhare in the Love of God? had Chriſt, thy Sacrifice for ſin, or hadſt thou, for whom he became a Sacrifice? I know thou wilt not pretend a compariſon with Chriſt the only begotten of the Father; thou

thou dareſt not think but his ſhare was greater in his Fathers love, as his love, obedience and likeneſs to his Father was greater, infinitely more excellent than thine was, or could be. Tell me then, if God imputed ſin to the Son of his Love, when his Son had undertaken to bear the fault and puniſhment of offenders, will he, thinkeſt thou, ſpare thoſe who hate him, and might juſtly be hated of him?

6. Would God admit his Son, his eternal Delight, to be thy Saviour on no other terms than that he ſhould as a Sacrifice take upon him, and bear the ſins of his people imputed to him, that they might not be imputed unto them; and doſt thou not believe, canſt thou perſwade thy ſelf to imagine that thou mayeſt, though a ſinner, yet not be charged with thy ſin? Doſt thou not clearly diſcern that God will charge ſin either on the ſinner, or on his Sacrifice?

In a word or two, whoever knows that Chriſt was made a Sacrifice for ſin, knows alſo that they were under a ſtate of ſin, for whom he was made a Sacrifice; and if thou art a Chriſtian, and profeſſeſt that Chriſt was thy Sacrifice, thou doſt thereby confeſs that thou wert under a ſtate of ſin; that unleſs mercy toward thee impute thy ſin to Chriſt, juſtice will impute it unto thy own ſelf. View theſe theſe things, and weigh them impartially, poſſibly they may prevail to the convincing of the heart of its ſinful ſtate, and of the certainty of a future imputation of ſin, unleſs it be prevented by repentance. And leſt thou ſhouldſt flatter thy ſelf that there is little or

no

no danger in appearing before God under imputed ſin, I adviſe thee to conſider

Sect. 3.

The greatneſs of thy danger, as it will appear in thy Sacrifice. See if thou mayeſt not deſcry

1. Death as certainly following thy Sacrifice, as imputation of ſin did follow the ſubſtitution of a Sacrifice. He muſt die who took thy ſin upon him; he cannot eſcape who is thy Sacrifice. If Chriſt taking thy ſin on him, could not have the Cup paſs from him, thinkeſt thou there can be any thing but death awaiting thee under thy ſin? is not here danger? is not here great danger? I know not what may be accounted danger, if death be not; I know not what is greateſt danger if death under imputed ſin be not.

2. Was not the Death of Chriſt thy Sacrifice full of ſorrows and grief; he was *a man of ſorrows, and acquainted with grief, Iſa.*53.3. and if his life were ſpent in ſorrows, I am ſure his death was full of them. Look on him his in agony in the garden; explain me the meaning of thoſe unparalleld drops of blood; tell me the ſtory of his enemies cruelly buffetting, ſpitting, crowning him with thorns, and forcing thoſe into his tender temples, his bleſſed head: Theſe were preparatory griefs; was ever grief like this? this thy ſin deſerved; this thou muſt if Chriſt had not ſuffered; thou muſt have been the ſcorn and triumph of Devils, who forever would torment and wrack thee. What then judgeſt thou

thou of death thus aggravated? what thinkeſt thou of the grief and pain of his ſoul when hands and feet were nailed to the Croſs? when he hanged there under the ſharp pains of a lingriug death? what grief was that breath'd out it ſelf in that, *My God, My God, why haſt thou forſaken me?* I ſpeak not of the acuteneſs of his pains, which the School-men ſpeak of. Let me obtain thy ſober thoughts of the ſorrows of our Dying Saviour and Sacrifice, and then ſay whether there is danger, and how great the danger of thy ſin is? then ſay, canſt thou think of thy danger without fear and aſtoniſhment? what will become of ſinners under the burthen of ſorrows which their ſins deſerve, and God will heap upon them?

3. View the perſon who thus ſuffered, view him, I ſay, in all his Interreſſe in the Father's love, in all the Priviledges of his nature, perſon and office, in all the perfection and excellency of his obedience; and ſee whether any one, or all theſe could exempt him from, or defend him againſt that flame thy ſins had kindled, and which his blood alone muſt quench, or it will burn for ever; and when thou haſt thought of this, then tell me thy danger.

4. Was not his power and ſtrength, the power and the ſtrength of a God, united to the Humane Nature, to ſupport it, and yet for all this his Fears, Dangers, Sorrows, were enough to try all his power; and albeit he conquered, yet not without a bitter conflict. How then couldeſt thou have eſcaped or born theſe dangers? Thus make an unconvinced heart

heart look on ſin in it's Sacrifice, make a ſelf flattering, ſecure, fearleſs heart look on the certainty, and greatneſs of it's own danger in the ſorrows and grief which fell upon Chriſt our Sacrifice; when thou haſt proceeded thus far in this Matter, bring thy ſelf to determine theſe two things, (1.) whether thou canſt bear all the miſery which ſin deſerved, and all the ſorrows this Sacrifice did ſuſtain? Canſt thou bear the diſpleaſure of the Almighty? if thou think'ſt thou canſt, I pity, and mourn for thee; if thou thinkeſt thou canſt not, then (2.) ſay, canſt thou find out a way for thine eſcape? if the infinit wiſe God hath not found out any expedient beſide this; doſt thou think thou canſt find it out? well then, if it be intollerable, and thou canſt not bear it, if unavoidable, and thou canſt not fly from it; what remaineth but being ſhut up under ſin [as the Scripture ſpeaketh] thou ſhouldſt alſo be ſhut up in Priſon, reſerved for the day of Execution, without any hope in thy ſelf, for thou readeſt thy guilt in the Imputation of ſin to thy ſacrifice, thou readeſt thy death and danger in the death of thy ſacrifice, thou readeſt deſpair in the unſupportableneſs of the miſery, and in the unavoidableneſs of it's approaches; thou art undone, and miſerable in thy ſelf, which cannot but end in conſternation of mind, and amazement, and likely may break out into ſuch enquiries, who can dwell with devouring Fire, with everlaſting Burnings? who ſhall deliver us from wrath to come? how ſhall I eſcape ſuch great miſery? what ſhall I do to be ſaved? Is there not yet Balm in *Gilead?* is there not a Phyſician

there? may not this wound be healed? doſt thou begin thus to fear and enquire? I ſend thee to this Sacrifice for hope and help.

Sect. 4.

4. Although the death of thy Sacrifice did preach thy danger, and thy helpleſs ſtate in thy ſelf, yet doth it alſo preach help for thee in another; it proclaimeth hope of eſcape; for here is a Sacrifice for ſin, and where a Sacrifice is admitted, the offence may poſſibly be remitted, and the offender may be reconciled. They that ſought out and preſcribed their own ſacrifices for their Gods, maintained their falſe hopes by this mean. And the carnal Jew miſtaking the nature of his ſacrifices, kept up his preſumptuous hopes by the ſame means, concluding his peace was made, becauſe the ſacrifice is offered: But he among the Jews who underſtood the Inſtitution, Nature, End and Uſe of the Propitiatory Sacrifices, did obtain at firſt, and did maintain unto the laſt a ſound peace between his God and his ſoul. Where there is an appointed ſacrifice, there is an open and plain declaration of our apprehenſions, that 1. Our ſins are expiable. 2. That ſacrifice is the way of expiation. And 3. That this ſacrifice is believed by us, fit to expiate our offence. Theſe are the common, if not univerſal ſuppoſitions of all ſacrificing offenders. Now beſide theſe common inducements of our hopes, let me acquaint my Reader with two things.

1. That God hath admitted this ſacrifice whoſe Death we commemorate in the Sacra-

ment,

ment. Albeit he checked the formal Jew, and rejected the Idolatrous Heathen and their sacrifices with a *Who hath required this at your hands?* yet he never will discourage any one who tenders to him by a hand of faith this Propitiatory Sacrifice: He will admit this, if thou canst present it to him by faith. Lift up therefore the feeble hands, the drooping head, the fainting heart; there is hope, nay assurance that sins may be expiated. For

2. This Sacrifice is of God's own appointment, he provided it; when we were at a loss, and could not find wherewith we should come before the Lord, and bow our selves before the most High God; when the fruit of our body could not expiate the sin of our soul; when finite wisdom was non-plus'd, then the Lord discover'd his Grace and Mercy, and chose out a sacrifice for us; he prepared this sacrifice: We may (as *Abraham* said, יהוה יראה) varying the tense say, *God hath provided himself a Sacrifice.* This he shadowed out to us by prescribing all his Sacrifices. This he telleth us when he saith, He prepared a body for Christ, when he saith, He sent him, and gave him to be a propitiation for us, and sealed him, &c. and such like expressions. He, the Lamb of God, because ordained of God, was our Sacrifice. These two things considered, let the guilty, convinced, fearing and almost desponding soul, debate the case against his own fears and distrusts. Put such Questions to an issue.

1. Shall I despair when I have a ground to hope? Let him embrace his despondencies who cannot see a ground for hope; my

heart breaks not while my hope is whole and unbroken.

2. Are not thoſe hopes well bottom'd which are built on the aſſurance that ſins (my only dangers and fears) are pardonable? *Cain* perhaps would have hoped if he had apprehended his ſin pardonable. And I am bound to hope, becauſe God aſſureth me by this ſacrifice, that my ſins are expiable, and may be pardoned.

3. Why is there an Expiatory Sacrifice admitted, nay provided by God himſelf, who is the ſupreme *vindex culpæ*, and who alone had *jus pœnæ*, the power of executing puniſhment on the offenders? Hath he appointed a Sacrifice to expiate my ſin, and can it be that my ſin remaineth inexpiable, unpardonable? Is not that ſacrifice ſufficient which God himſelf findeth out? Away with unreaſonable fears! baniſh forever ſinful diſtruſt! Here's a Sacrifice to atone my offended Lord, of his own providing, and will he not accept it? I will render it, I will mention it; he will not refuſe his own choice.

4. Can any one be found who miſſed the benefit of a pardon, that ſought it in the blood of this Sacrifice? Oh that I could believe and hope until I heard of one ſo diſappointed! then ſhould I never be aſhamed. Hath he not put away ſin by once offering of himſelf? and hath he not by one ſacrifice forever perfected thoſe that believe, that are ſanctified?

5. Am I not one who may betake my ſelf to this ſacrifice? What ſhould more hinder me than others? Am I excepted out of the

Act

Act of Oblivion? Why may not my ſins be laid on this Sacrifice? Do I not read that he liveth for ever to make interceſſion for thoſe that come to God by him? Oh glorious hope! Interceſſion for all that come to God by him! Then cheer up doubting heart, here is a ſacrifice for all that come to God by him; for this Interceſſion is an act or exerciſe of Chriſt's Sacerdotal Office ſubſequent to, and dependent upon his foregoing Sacrifice. He ſacrificeth for as many as he intercedeth; if then the Interceſſion of Chriſt can impetrate and obtain favour, it is becauſe the Sacrifice of Chriſt hath expiated thy ſin and crime.

Sect. 5.

5. Thus far Guilt, Danger, and Feares may by eyeing the Sacrifice, convince the ſinner how ſeaſonable a good hope would be, and this Sacrifice ſheweth how good the believer's hope is. Now would it well become the ſoul to humble it ſelf, and if thou find thy heart remain ſtill proud and unhumbled, ask it theſe Queſtions over thy Sacrifice.

1. Canſt thou be proud, and yet be found worthy to die in thy Sacrifice? can this be born? wilt thou confeſs death is thy deſert, and yet bear up as if thou wert innocent, and in no deſerved danger?

2. Canſt thou be proud of any thing ſo long as thy life is the fruit of an Expiatory Sacrifice? Thou liveſt by the death of another, and wilt thou pride thy ſelf as if thou neededſt not any ones help?

3. Canſt thou confeſs guilt, and yet pro-

feſs a thought of worth in thy ſelf? How ſhameleſs is that pride which at the bar confeſſeth it's Guilt againſt the Law, and advanceth it ſelf againſt the Law-giver! It is a moſt unſeemly thing to behold a heart riſing with pride, and falling in a Sacrifice. Let thy humility then ſute thy ſtate as it appeareth in thy Sacrifice, and I dare ſay it will ſute the ſtate of thy ſoul in it's repentance, and mourning for ſin,

Sect. 6.

6. Fountains and Springs lye deep, & where the ſoul is laid thus low, if it doth not freely and ſpontaneouſly weep, bring it's Sacrifice into ſight, let that be viewed; ſee it ſtanding before an offended and diſpleaſed God, who was provoked by thy ſin, look on it loaded with imputed guilt. Alas my ſin lyeth upon it; obſerve thy Sacrifice falling before the Altar, and ſay, alas! was not this for my ſake? ſhould not I have fallen thus if he had not? He bled, and out of exceſs of love to me. poured out his life for me; he groaned, ſighed, breath'd out his ſoul for my ſake, and could he do more? alas! have I brought my Sacrifice to this? was ever man more unhappy to his friend, to his Brother? how hard are thoſe ſtony Rocks? how dry that flinty heart which guſheth not out with tears in Remembrance of theſe things? My deareſt Lord pity unrelenting ſoules, and oh! give a mourning heart that may be more equal in it's grieſes, and ſorowes, in it's teares and ſympathies! how many eyes weep at newes of an endangered, troubled, impriſoned and wrackt

wrackt friend! How many hearts are ſoftned, melted, and broken with the ſweats, burnings fits and Agonies of a dying man? yea how many melting hearts, and weeping eyes? how many compaſſionate diſcourſes on the death of ſome one deſerving more than Law inflicts for his breach of the Law? But how few over a ſuffering, bleeding, dying Saviour and Sacrifice? whither are the compaſſions of men and women fled? where may they be found? where ſhall we ſeek? or how ſhall we wooe and prevail with them? Lo! their friend and Lord charged with their guilt, ſweating under its weight, groaning under its penalty, ſighing with ſobs that drew blood out of his veins, bleeding, dying a Sacrifice, loaded with our deſerved puniſhment. And few alas! very few grieving hearts, weeping eyes, or mourners for their want of tears Lord! give more, that I may give ſome tears, to waſh thy bleeding wounds.

A ſecond grace requiſite to a Chriſtian in the commemoration of the Lord's Death at the Lord's Supper, and improveable on conſideration of Chriſt dying a Sacrifice is Faith, a grace indiſputably neceſſary to him that will come duly to that Ordinance; and therefore I lay not out any time or pains on the proving thereof; a grace well improveable, by conſideration of Chriſt dying our Sacrifice, on which I intend to inſiſt next. 2d. Grace, Faith exerciſed and improved.

The Death of Chriſt under the notion of the Death of a Sacrifice, will improve the Believer's Faith; which I hope will be manifeſted when we have viewed the grand concern of Faith in theſe three particulars.

1. It's Expectation, or the things it waiteth for. 2. The grounds of its Expectation and waiting. 3. The preſent actings of Faith, whilſt it is aſſured there are ſuch things to be expected, and whilſt it is perſwaded and reſolved to wait for them. Of all which in order.

Sect. 1.

1. Faith hath its expectation, and looketh for things that are not ſeen. *Things hoped for*, as *Heb.* 11.1. And theſe are great things. As,

1. A publck, ſolemn, full and clear abſolution from the charge of ſin and guilt, which Satan, Conſcience or the Law might load us with. Faith looks to that word, *John* 5. 24. *He that believeth ſhall not come into condemnation.* Faith waits for that day, 2 *Theſ.* 1. *v.* 10. *When* the Lord *ſhall come to be glorified in his Saints, and to be admired in all them that believe.* Faith hearkneth for that awakening voice, *Matth.* 25. 6. *Behold the Bridegroom cometh, go ye out to meet him.* The Believer expecteth a juſtification from all things from which he could not be juſtified by the Law of *Moſes*, *Act.* 13. 38, 39. when he ſhall be declared bleſſed, when he ſhall be accounted righteous; and as ſuch ſhall enter into the poſſeſſion of a Kingdom of Righteouſneſs, *Mat.* 25. 34, 37. with 46. *ver.*

Totus mundus expectat illud tempus quo illi qui ſunt Filii Dei manifeſtabuntur.

2. The Believer expecteth, and with Faith waiteth for a publick declaration or manifeſtation of his Adoption and Sonſhip, *Rom.* 8. 19. *The whole world expecteth that time wherein they who are the children of God*

Rom.

ſhall be made manifeſt; as *Vatablus* noteth on the place. And this I take to be the Apoſtle's meaning, *Col.* 3. 4. *You ſhall appear with him, i. e.* you ſhall be publickly declared the children of God through Chriſt. And though it do not appear what Believers ſhall be, yet when the Lord appeareth, they ſhall appear his Sons and daughters alſo, 1 *Joh.* 3.2.

3. The Believer looketh for a publick and glorious inauguration or coronation. *Come inherit the Kingdom, Matth.* 25.34. is the happy inveſtiture which Faith expecteth. Now there is a Crown laid up for us, then it ſhall be ſet upon our heads, 2 *Tim.* 4. *ver.* 8. It is already intended and promiſed, then it ſhall be given. Faith expects that joyful day of rewarding the Spiritual Champions. Here they run, there they are crowned. Now the Believer warreth, then Faith triumpheth, 1 *Cor.* 9. 24. 25.

4. The Faith of a Believer looketh after a reward for all its obedience, whether active, conforming to the Precepts and Rule of Chriſt, or paſſive, bearing the Croſs of Chriſt. It is one of the excellencies of the Law of Faith, that as it commands no more than it enableth us to do; ſo it rewardeth no leſs than we have done. The diſtribution grace doth make, is firſt ſo much as we need to work, and next, ſo much as we have wrought, the Believer receiveth according to his works, *Matth.* 25. 35, 36. And when grace hath thus diſtributed to each, then ſhall we find our labour was not in vain, 1 *Cor.* 15. *v.* 58. That the Lord was not unrighteous to forget our labour, *Heb.* 6.10. Then ſhall we fully

fully underſtand that the Believer is bleſſed, for that his works do follow him, *Rev.* 14. *v.* 13. Faith expects that the light and momentany afflictions, ſhould work for him a far more exceeding and eternal weight of glory, 2 *Cor.* 4. 17,18. We expect a glory to be revealed, with which theſe light afflictions of this life are not worthy to be compared, *Rom.* 8. 17. Such are the expectations of Faith, and may well be confirmed as rational and juſtifiable, by the conſideration of their being built upon the Death of Chriſt our Sacrifice. For

1. Doth a Believer expect abſolution? why ſhould he not? Chriſt his Sacrifice hath born his guilt and puniſhment. Or Secondly

2. Doth a Believer expect a declaration of his adoption to be a Child of God? this is no more than the promiſe of the Covenant ratified in this Sacrifice, God will be his Father.

3. Doth the Believer expect an inveſtiture into a Throne, Kingdom and Crown? why all theſe are by Chriſt our Sacrifice procured for us, after they were forfeited by us.

4. Doth the Believer expect a reward for all his obedience both active and paſſive? well. He may; For all his obedience is advanced in it's worth by this blood ſprinkled on it. This Sacrifice hath merited it, albeit our obedience could not; this, [in the Apoſtle's words] one Sacrifice hath for ever perfected them that are ſanctified, *Heb.* 10. 14. Faith exceeds not its bounds when it expects conſumate, and full Perfection of happiueſs. Theſe are the Grand expectations of faith, let us view how juſtifiably faith may expect all theſe

theſe ſince that the foundation and ground of faith's expectation is ſecured and made good by the Death of Chriſt our Sacrifice.

Sect. 2.

2. The Foundation or ground of Faith's expectation is the promiſe and covenant of God, upon this Faith builds it's hopes: before God promiſeth we may repoſe ſome kind of truſt that he will do good for us, but we cannot firmely and properly believe: the Mariners *Jonah.*1.6. had ſome hope and truſt that God would ſhew them mercy, but this amounted not properly to a degree worthy the name of faith, it reſted ſtill upon the Divine Goodneſs; poſſibly God will think on us, but it had no promiſe on which it might conclude, God will think on us for good. But now when once God hath promiſed, and given out the word of Grace and Mercy, the ſoul findeth a fit ground to build it's faith upon, thus God ſpake to *Abraham*, and gave him the promiſe, *ſo ſhall thy ſeed be, Gen.*15.5. Then did *Abraham* believe God, *ver.*6. And he believed in the Lord, and he had no ground for faith before the promiſe. And he gave no ground to unbelief after he received the Promiſe. Hence the Apoſtle ſpeaking of the greatneſs of *Abraham*'s Faith, tells us, that it was *againſt hope in hope, Rom.* 4.18. it was againſt all hope, in Natural and Second Cauſes, but it was in hope, (κατ' ἐπαγγέλμενον) according to what was ſpoken to him by his God, who could make good his word what ever he ſpake. It is a blind and bold preſumption, not Faith which builds

παρ' ἐλπίδα ἐπ' ἐλπίδι.

on

on other foundation than what God layeth; *Behold I lay in Sion for a Foundation, a ſtone, a Tried ſtone,* &c. *Iſa.* 28.16. On this we may build our faith and not be confounded, 1. *Pet.* 2.6. The word of promiſe is the word of faith, *Rom.* 10. 8. And when we hear that word, we ought to believe it; for it is the word of God, who is Ἀψευδής, out of poſſibility of failure. And it is our happineſs that we do believe the word of which there ſhall be an accompliſhment, *Luk.* 1. 45. Now this promiſe the foundation of our Faith is greatly confirmed to us in the Death of Chriſt Dying a Sacrifice; ſo that as it confirmeth the foundation of our Faith, it cannot but add ſtrength and ſtability to our Faith. As whatever ſtrengthens the foundation of the building, addeth ſtability to the whole ſuperſtructure. Now Chriſt Dying a Sacrifice, giveth us aſſurance

Ἀψευδὲς ἢ βέβαιον ἀγαθὸν πίστις, ἢ πρὸς τὸν Θεόν.

1. That *the promiſe is the word of a God reconciled to us,* who hath in a moſt tender compaſſion to us forgiven us our ſins, and given his woad of promiſe to be our claim of further mercy. In Chriſt our Sacrifice we may read remiſſion of ſin, a Propitiation for us, and a gracious acceptance of us with our God. Now what is there which a believing ſoul may not rationally expect from the love of his reconciled God? He will heal backſlidings, he will love freely; he will be as the dew unto *Iſrael,* when *Iſrael* is reconciled to him, *Hoſ.* 14. 3, 4, 5. God will then have mercy upon ſuch as had not obtained mercy, and be their God, *Hoſ.* 2. 23. So then, let Faith ſee what foundation for its expectation

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it can find in the love and kindness of a reconciled God, and see how God becometh reconciled to it; and certainly this Sacrifice will appear the effectual means of reconciliation and atonement.

2. Christ offered a Sacrifice for confirmation of the Promise, assureth us the Promise is cast into the mould of a most solemn Covenant, which may not be violated. In this manner were the Eastern people used to confirm and ratifie conditions of Peace, and the promises of Friendship, by the solemn offering up sacrifice and feasting together; as *Gen.* 26. *v.* 28, 29, 30. between *Isaac* and *Abimelech*, and between *Jacob* and *Laban*, *Gen.* 31. 44. with 54. who ratified the covenant of their friendship by Sacrifice, *According to the manner of those who had made covenant*; as *Vatablus* glosseth the words. According to this sense I suppose is that of *David*, *Psal.* 50. 5. *Gather my Saints, those that have made a covenant with me by sacrifice.* Rightly paraphrased by a *French* Annotatour; *Who refer Sacrifices to their right end, which is to seal and to confirm the Covenant of Adoption which God hath made with the faithful.* Lo then promises of friendship between God and a Believer reduced to the form and certainty of a Covenant by this Sacrifice! And were it but a man's covenant once ratified, none addeth to it, or taketh from it: who then shall dare to alter a Divine Covenant? How unmoved might our Faith stand on the Covenant thus confirmed? View thy bottom on which thou standest, poor doubting Believer, and tell me whether it be not in thine judgment, like a Rock that cannot be shaken?

Eorum more qui fœdus pepigerant.

Qui rapportent les Sacrifices a leur droit fin.

Qui est de seeler & confermer l'alliance d'adoption qui dieu a fait avec les fideles.

Gal. 3. 17.

3. To

3. To theſe is alſo added the oath of God which was wont ſtill to attend every alliance or league, which of old was confirmed by Sacrifice as is evident from the places cited concerning *Abimelech*, and *Iſaac*; and *Iacob*, & *Laban*. Yea the Lord who is not a man that he ſhould lye dealing with the ſons of men, who are ready to ſuſpect his Truth, is pleaſed to give them his promiſe, his Covenant, his oath, *Luk.* 1. 73. So when God made the promiſes to *Abraham*, by the Sacrifice of the Ram, *Gen.* 22.13. In ſtead of his ſon *Iſaac* and in the Typical reſemblance of Chriſt our Sacrifice. He confirmed the Promſe of the covenant by oath, *ver.*16.17.&.18. Which the Apoſtle citeth and enlargeth on, *Heb.*6.13,14. *& ſeq.* Strongly arguing the immutability of the covenant from the oath of Confirmation, *ver.*17,18. When thou lookeſt to Chriſt thy Sacrifice, look alſo to the oath which God hath interpoſed, and then tell me thythoughts what thou apprehendeſt of the Foundation of thy Faith? and what thou apprehendeſt of it's ſtability? come with me, let us view our grand hopes, full abſolution from guilt, publick declaration of our Adoption, Glorious inveſtiture which a Crown and a proportioned reward of all our obedience. Theſs are the grand expectations of faith; will it's foundation bear them? ſure it will, be thou judge thy ſelf in the caſe; what is there in any of the particulars which thy interreſſe in the Friendſhip of thy reconciled, God may not warrnnt thee to expect? which of them all is not compriſed in the covenant, thy God hath made with thee? which is there not procured

Gen.26.28, 29,30,31, 44.&54.

Luk.1.72, 73.

by

by Chriſt's Sacrifice? which of them is not confirmed by the Oath of the Almighty? if the Friendſhip of God can afford them, if the Covenant hath promiſed them, if the oath of an immutable God hath enſured them, if a moſt immaculate Sacrifice hath procured them, what can intercept them? what can ſhake ſuch a foundation of Faith? haſt thou not all aſſurance given that reaſon or religion can deviſe? and tell me (1.) would you not truſt a man under hand and ſeal confirming articles of agreement, and ratifying them by oath? wouldſt thou not ſay, I have him faſt enough? And wouldeſt not thou reſt ſecure? (2.) couldſt thou allow thy ſelf to be worſe than thy promſe? wouldſt thou not performe thy covenant with others? wouldſt thou be perſwaded or frighted into a falſifying of thy oath? wouldſt thou not judge him unreaſonably diſtruſtful, who were not ſatisfied with this aſſurance from thee who meaneſt plainly and uprightly? (3.) Wilt thou not much more truſt and believe thy God who hath condeſcended to bind himſelf unto thee by all that is inviolable? by all the bonds that men account ſacred? Hath he not removed whatever difficulties lay in the way to hinder his entring into Covenant with us; and difficulties being once removed, hath he not power enough to keep them ſtill from returning and interpoſing? Our ſins lay a bar on our part, making us unfit to enter Covenant. Theſe are done away by this Sacrifice. The Juſtice of God, honour of his Law and Government, might be obſtacles on God's

God's part. But this Sacrifice hath ſatisfied Juſtice, advanced the honour of God's Law and Government, and ſo prepared a way for our being received into Covenant with our God, whoſe wiſdom is ſo perfect he could not entangle himſelf in his Covenant, or make it ſo that he ſhould ſee a neceſſity of breaking or altering it; and whoſe riches of grace and mercy are ſuch, he will never fail frankly to give what he hath faithfully promiſed he will give. He will never think any mercy too good to give, which he did not think too great to promiſe. This is the foundation of Faith, and thus ſurely and immovably laid for us to build on; which is the ſecond part of the grand concern of Faith.

Sect. 3.

3. The third and laſt concern of Faith is, its preſent actings or fruit which it doth in ſome meaſure ſuſtain the ſoul by; whilſt it waiteth for thoſe great things to come; for Faith is not all taken up with expectation; it doth now poſſeſs much, though it expect more; all is not in reverſion, though the moſt, though the beſt be. Faith looks *unto things hoped for*, yet in ſome ſort gives them *ſubſiſtence*; not only confirmeth the perſon who hopeth, but ſets before him as a thing preſent that good he hopeth for; as the learned and judicious Divine *Jacobus Capellus* obſerveth on the word the Apoſtle uſeth, *Heb.* 11. 1. Indeed it ſeeth what is far off, yet

Ἐλπιζομένων ὑπόστασις.

Ut igitur ὑφίστημι ſignificat aliquando ſiſto, ſic ὑπόστασις ſignificare poteſt actum habitumve fiducialem habentem vim non tantum ſtatuminandi ſperantem, ſed & ſiſtendi rem ſperatum. Capellus in Heb. 11. 1.

yet brings that which it ſeeth ſo near, that it embraceth what it ſeeth, *Heb.* 11. 14. Faith is of very great and preſent advantage to the ſoul, and exerts its power and vertue on the ſoul; in theſe four particulars.

1. Faith doth by the improvement of the Promiſes ratified in the blood of Chriſt our Sacrifice, quiet and ſettle the ſoul in ſome good meaſure of peace and aſſurance. This is one of the ſweet and firſt-fruits of Faith, that it quieteth the heart, and pacifieth it, whereas unbelief doth fill the heart with fears. And a convinced ſoul under doubts, is as reſtleſs as fears can make it; for it is full of them. Where there is little Faith, there are uſually on every awakening alarm (as in *Peter*'s caſe) great fears. *Let not your hearts be troubled* [ſaith Chriſt] caſt out diſquieting thoughts; for, ſaith he, *Ye believe in God, Joh.* 14. 1. And indeed the Believer may well be quiet, for he believeth on Chriſt, of whom the God of Truth hath ſaid, That *whoſo believeth on him ſhall not be confounded*, 1 *Pet.* 2. 6. Now this greatly pacifieth the ſoul; it knows it ſhall not be confounded; it hath received the earneſt of a glorious inheritance, and is ſealed with the holy Spirit of Promiſe upon its believing, *Epheſ.* 1. 13, 14. Amidſt the many and great troubles the Apoſtle met with for the Goſpel, his Faith kept his heart in a very quiet and pacate frame. *I know*, ſaith he, *whom I have truſted*, 2 *Tim.* 1. 12. He ſpeaketh of himſelf as of one whom no troubles could much diſquiet; for he did both know that he believed, and he knew whom he believed. Hence it is that when

he prayed for Peace and Joy to fill the believing *Romans, cap.* 15. 13. He makes expreſs mention of their Faith as the means of their Peace; *Now the God of Hope fill you with all Joy and Peace in believing*, &c. Peace and ſedateneſs of mind is one of the firſt-born of Faith; as on the contrary, diſquietude of mind is the firſt-born of deſpondency and unbelief. So *David*'s experience aſſureth us, who found his quiet of mind decreaſe, and the diſquiet thereof to increaſe, as his truſt in God did decreaſe; therefore he rowſeth up himſelf to truſt in God, that he might recover the calm of his ſpirit: *Why art thou caſt down, oh my ſoul! and why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him, who is the health of my countenance, and my God, Pſal.* 42. 11. This then is one of the preſent great buſineſſes of Faith, to quiet the heart, and bring it into a peaceable ſtate.

Pax acquiritur fide. Vatablus in loc.

Now what can give the heart reſt, if ſuch glorious things expected and ſecured to us do not? The Believer may ſee all his hopes moſt inviolably, and under the moſt ſacred ſeals, confirmed to him in the Death of Chriſt by Sacrifice; and certainly if greatneſs of hopes, accompanied with immutable aſſurance of a future enjoying them, do not ſatisfie and quiet for preſent, nothing ever will be able in this world to compoſe the ſpirit of any man. How quietly doth an expectant about Court wait for his preferment and advance upon the promiſe of his Friend and Patron who poſſibly may fail! How well will it become us to wait quietly for our great advancement on the Promiſe, Covenant, and

Oath

Oath of our God, in which it is impoſſible he ſhould fail us?

2. Faith doth at preſent revive and refreſh the ſoul; it adminiſtreth cordials to it: *I had fainted if I had not believed*, ſaith *David*, *Pſal.* 27. 13. And he preſcribeth waiting or believing as an excellent preſervative againſt ſuch faintneſs and deſpondence of ſpirit, *v.* 14. on which he reſolveth, *at what time he is afraid he will truſt in God*, *Pſal.* 56. 3. No ſupport, no reviving comparable to that Faith doth afford. That Peace and that Joy which the Apoſtle, *Rom.* 5. 2. hath annexed unto Faith, is a Peace with God, and a Rejoycing in hope of the glory of God, *viz.* That God will make us glorious in that glory which he hath prepared for all that believe. Now they that expect on unfailing promiſes ſuch Glory, may juſtifiably ſay, that their inward man is renewed [not in ſtrength only, but in comfort alſo] day by day, 2 *Cor.* 4. 16. We faint not, *ver.* 16. though our outward man periſh; why, what kept up their ſpirit? did any thing but Faith? The Apoſtle mentioneth nothing elſe; *For our inward man is renewed day by day, while we look not at the things which are ſeen, but at the things which are not ſeen*, *v.* 18. While we look, *i. e.* with an eye of Faith. So *Grotius* paralleleth the place with *Heb.* 11. 1. And the *Syriack*, whether it uſe a native or a forein word in its tranſlation, doth uſe a word which implieth an eminent act of Faith. When the heavy burthen of guilt overloadeth the heart; when

Μη σκοτουμενων, &c. *Grotius* paralleleth it with Heb. c. 11. v. 1. דלא חרינן if from Arab. חרא, or חדה, Syr. Lætari, &c. if it is either *amicum ſe præbuit*, or elſe *quievit*, *quietavit*.

the violence, ſtrangeneſs and frequency of temptations ſadneth the ſoul; when fierce, long and waſting perſecutions make havock of the Church; when ſpiritual dulneſs and deadneſs of ſoul afflicteth a Believer, what but his Faith can or doth comfort and revive him? Faith carrieth him to his Sacrifice in the blood whereof he ſeeth his God atoned and reconciled, who then ſhall condemn? A Covenant of grace and mercy, what grace then can he want? In this Sacriffce he ſeeth, Chriſt hath perfected all that are ſanctified and done, all that which Legal Sacrifices ſhadowed out, but could not work out, *viz.* Perfect Reconciliation to God, and full pacification of Conſcience. This revives the heart; God ſpeaks peace, and Conſcience ſpeaks peace, and Faith doth at preſent employ it ſelf in enſuring and improving both theſe for the comfort of the Believer. And this part of the life of Faith is ſo evidently maintained upon the Death of Chriſt, as our Sacrifice making our peace with God, confirming the promiſes of grace and glory, enſuring to us the grand expectations of this and the other world, that I think it needleſs to inſiſt farther on this particular. Chriſt dying our Sacrifice is the great reviving comfort of an awakened, convinced, fainting, yet believing ſoul.

3. The third thing in the preſent Actings of Faith, while it on good and ſure grounds waiteth for the great things which are to be revealed, is the active diligence of Faith to do the whole work which is appointed for it to do. Faith giveth not a diſcharge from any

any one degree of our required induſtry in good, nor doth it releaſe to us any one of the Moral Precepts of the Law; no, Faith maketh not the Law void, *Rom.*3.31. The Apoſtle aſſureth us that the Faith of a believer engageth him to walk and to labour, ſo as to be accepted with God; ſo 2 *Cor.*57.&9. *We walk by Faith not by ſight* [ſaith S. *Paul*] *ver.*7. *Wherefore we labour that whether preſent or abſent we may be accepted of him. ver* 9. It is but the counterfeit of Faith which lieth unactive and regardleſs to do the will of God; when once the ſoul can judg [which carrieth in it both an act of diſcerning, and an act of beliveing or aſſenting to the truth] That one [*viz.* Chriſt] died for all, it doth preſently conclude that henceforth they who live, ſhould not live to themſelves but to him that died for them, 2. *Cor.*5.14,15. It is the rational concluſion Faith draweth from the Grace of God toward us in Chriſt dying for us, that our life which we have of mercy, muſt be laid out in duty; and the reward we expect ſhould animate us to the ſervice God expecteth. Mark the Apoſtle St. *Peter*'s manner of arguing, 2*Pet.*3.12. Since, ſaith he, *We look and haſten to the comming of the day of God*; and again, *ver.* 13. *We according to his promiſe, look for new Heavens*; and *ver.* 14. *ſeeing Beloved that ye look for ſuch things.* For as much as we are verily perſvaded of the truth of theſe future things, and for as much as we do by Faith expect an aſſured fulfilling of them; *Be diligent that ye may be found of him in peace without ſpot and blameleſs*; ſo the Apoſtle intimateth to us, nay preſſeth it upon

us as the proper buſineſs of Faith as it's whole imploy to be pure, and without blame, and to be diligent herein. Now what can be thought will excite and animate a believer unto this, if the great things purchaſed and enſured to him by the Death of Chriſt his Sacrifice do not? The Apoſtle well knew the weight of the argument, your labour you know, ſhall not be in vain in the Lord; therefore ſee that ye abound in the work of the Lord, 1 *Cor.* 15. 58. When thou art backward or ſluggiſh, take thy heart, and diſcover to it what a Kingdom, what a glorious Reward thy Lord hath ſecured to thee, and ask if it be not worth thy greateſt diligence, and thy moſt active induſtry?

4. The fourth concern of Faith in its preſent deportment, and the influence it now hath on the heart, is to ſtrengthen and ſupport it under all kind of ſufferings and afflictions, be they common to us as men, or peculiar to us as Chriſtians. Our Faith is our life in the midſt of theſe deaths. Hence we find Faith joined with patience, *Heb.* 6. 12. When *Abraham* had received the promiſes, *Heb.* 6. *ver.* 13. which God made to him when he believed God would do all that for him which God had promiſed to him he did patiently endure, and ſo obtained, *v.* 15. The Apoſtle recounteth his many and great ſufferings which with others he ſuffered for Chriſt. Troubled on every ſide, 2 *Cor.* 4. 8. Perplexed *ver.* 8. Perſecuted, caſt down, *ver.* 9. Always bearing about in the body, the dying of the Lod Jeſus, *ver.* 10. Alway delivered unto Death; for Jeſus ſake, *ver.* 11. Theſe were their ſuffer-

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ings and troubles; now ſee their ſupport, which was a ſpirit of Faith, *ver.* 13, 14, &c. Read over the 11th chapter of *Hebrews*, ſee what afflictions thoſe faithful ones did through Faith undergo; and it will be paſt controverſie with you, that for the preſent Faith doth mightily ſuſtain the ſpirit under the variety and ſharpneſs of afflictions and ſufferings, which it doth among other helps principally, by looking to the greatneſs of its expected reward and glory, ſecured unto it by the moſt immutable Covenant and Oath of God, ratified in the blood of Chriſt our Sacrifice. So the Apoſtle directeth us to look to Jeſus, *&c. Heb.* 12. 2, 3. *enduring the Croſs, and deſpiſing the ſhame*; to Jeſus who endured contradictions of ſinners againſt himſelf, *ver.* 3. This will be a means to prevent the fainting of our minds under our troubles and ſufferings. The reconciliation between God and us, his Promiſe to us, his Covenant with us, his Oath and Chriſt's Sacrifice all aſſure us he is faithful who hath promiſed us our pardon and abſolution from guilt and puniſhment, our adoption and right of children to a glorious Inheritauce; our ſolemn and publick inveſtiture and admiſſion into poſſeſſion of a Crown and Kingdom. He is faithful who hath by means of moſt ſacred obligations, aſſured us a reward for every duty, active and paſſive; therefore *let us hold faſt our Profeſſion without wavering, Heb.* 10. 23. And who will not hold his Profeſſion faſt, when he is aſſured that the Sacrifice Chriſt hath offered, hath reconciled us to God; ſo that our ſufferings are not expreſſes of his vengeance, but neceſſary exerciſes of our

graces, and proofs of the Love of God to us? who would be weary of bearing, who is perſwaded that his ſufferings are but light and momentany; and that they do infallibly work out a far more exceeding and eternal weight of glory? How do things infinitely leſs valuable, and extremely uncertain, prevail with men to undergo hardſhips; to adventure through fire and water, to bear watchings, toil, nakedneſs, hunger and thirſt? How patiently doth the Husbandman, Merchant, Souldier and Courtier, ſubmit to utmoſt hazards at utmoſt uncertainties to obtain their hopes, which often do make them aſhamed? But now, who looketh to the eſtabliſhing of the Promiſe, and to the greatneſs of the things promiſed, and vieweth them in the Death of Chriſt as a Sacrifice, expecteth greateſt joys, rewards and glory on the ſureſt ground, and moſt infallible certainty; and therefore reſolveth neither to yield to fainting, or to ſit down under wearineſs; he will look to Jeſus the Mediatour of the New Covenant, and ſee what he may expect after ſufferings, and will ſuffer that he may enjoy what he doth expect.

Thus Faith may be confirmed and improved as to each part wherein it is concerned, by duly conſidering Chriſt's dying our Sacrifice, enſureth on moſt invioſable bonds, the moſt deſirable good things for future, and doth for preſent ſufficiently influence our Faith to quiet, revive, quicken and ſupport the ſoul under fears, languiſhings, dulneſſes and ſufferings. Go then aſide, and take a view of the particulars, and meditate on them in

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the certainty which Chriſt ſuffering and dying our Sacrifice, hath given to us concerning them; and when thou haſt ſo done, obſerve well whether thou art not perſwaded to believe in hope againſt hope; and whether thou art not enabled to believe the Promiſes without ſtaggering, and to ſay, thou fainteſt not, becauſe thy afflictions are light, and yet do work out for thee a far more exceeding and eternal weight of glory, while thou art able to look to, and ſee both him that is, and the things that are inviſible? ſuch a Faith will be our victory, by it we ſhall more than conquer. Having diſcourſed ſomewhat on the Improvement of our Divine ſorrow, and our Faith in the Commemoration of Chriſt Dying our Sacrifice, I have made way for the Improvement of our Peace and Quiet of ſoul likewiſe; for this is a ſweet fruit of our ſound Repentance and ſincere faith, and carry's a proportioned dimenſion with the increaſe of thoſe Graces. But I purpoſe to attempt a more particular diſcovery of the influence Chriſt's Death our Sacrifice hath upon the Tranquillity and Peace of the ſoul of a Communicant, who diſcerneth this Death as it was a Sacrifice, and under that notion improveth his Redeemer's love to him. Now if I can ſhew my Reader that there is in this Sacrifice ſomwhat ſufficient to remove all that diſquieteth the ſoul, I need take no further care to perſwade an opinion that Peace will follow, Let the ſtorm ceaſe, and a calm will follow; if the Earthquake end, the old Foundations will ſtand firm, and well ſetled, Let that be removed,

3d. Grace improved, *viz.* Peace of Soul.

removed, which alarmed the ſoul, and all will be in Peace. Amongſt other (leſſer which I paſs over) there are four grand diſquietudes of the ſoul.

1. Danger of divine diſpleaſure and wrath in condemnation for our ſin. The drawn ſword of Divine vengeance hanging over the head, is enough to affright all peace out of the heart, and to fill it with amazing horrour, and overwhelming terrours. How did *Adam*'s fears ſeize him, when his ſin had laid him open to that threat, *Thou ſhalt die the death? Gen. 2. 17.* then his guilty conſcience did chaſe, affright, accuſe & condem him, forebode a ſeverer Judge and Avenger, whom he could not eſcape or ſhun, whom he could not ſtand before, whom he feareth and flieth. The Apoſtle elegantly expreſſeth the diſquietude of a ſelf-condemning heart by the trouble of bondage, *Heb. 2. 15.* The fear of death kept them in bondage all their life; the expectation of death was death to them or ere they died, and they ſcarce lived, becauſe they continually tortured themſelves with the preapprehenſions of a haſtening death, which to ſecure nature, is the greateſt of terrours, though ignorance of what is conſequent to death, did hide the moſt dreadful part of death from the eyes of nature, yet in *David*'s phraſe, terrours of death will make the heart ſigh under pain, and fill it with trouble and ſorrow too, unleſs the heart be aſſured of the the removal of guilt, the freedom from condem-

Ea [conſcientia] eſt quæ fugat, terret, accuſat & damnat Parentes noſtros: Certiſſimum teſtimonium. Deum tandem ultorem futurum omnis mali. Fagius in cap. 3. Gen. 8.

Φοβερῶν φοβερώτατον. *Ariſtot.*

Pſal. 55. 4.
Pſal. 116. 3.

demnation; that the man dieth not in his sins, nor shall be hurt of the second death. No man's heart was strong under the apprehensions of the wrath of an Almighty and Eternal God; nor can the greatest cheats of the world [I mean hypocrites, who can counterfeit almost every thing] put on the counterfeit of boldness, when they see the everlasting burnings, and the devouring fire, they are then surprized with fearfulness. Joh. 8. 21, 24. Rev. 2. 11. Isa. 33. 15.

2. Loss of the wonted sweetness of Divine favour, and the refreshing expresses which God by his spirit did formerly give to the soul. When once the soul hath been favoured with an acquaintance and knowledg of a Heaven upon earth it cannot without disquietude live on earth, without it's Heaven. Darkness cannot but greatly afflict the soul which enlightned, once did rejoice in the light of God's Countenance shining on it. What is said of the great darkness which fell on *Abraham* in his sleep, *Gen.* 15. 12. may be verified of all the desertions which fall upon the children of *Abraham*; they are attended with horrour and trouble. When God hid his face from *David*, he was troubled, *Psal.* 30. 5. and his soul refused to be comforted, *Psal.* 77. 2. his spirit was overwhelmed, *ver.* 3. so troubled he could not speak, *ver.* 4. All which proceeded from the spiritual desertion he then lay under. God hath cast off, and he feared it was for ever, *ver.* 7. that he would be favourable no more, *&c. verse* 8, and 9. So that when *David* had lost the sense of God's love, he could find peace or joy in nothing about him. An Idolater once expostulated with a great

great deal of trouble, you have taken away my Gods, and do you ask what aileth me? But whilſt we deride or pity his blindneſs, we ſhould reſent the real troubles of the ſoul, which hath loſt the ſenſe of the Love of his God and Father; and indulge him in a more than uſual trouble for the ſuſpence or interміſſion of his deſired reſt and peace, wherein he found, though imperfect, yet a growing happineſs; and in *David*'s words expreſſed his felicity, *He heard the joyful ſound, and walked in the light of God's countenance, Pſal.* 89. 15. but now feareth his miſery will recall his former happineſs only to prove him as much ſunk in woes, as he was exalted in joys above other men; this diſquieteth the ſoul, that it hath been what now it is not, bleſſed.

Miſerrimum eſt fuiſſe felicem.

3. Senſe of ſinful weakneſs, and ſuſpition of worſe inſincerity, and want of uprightneſs in its duties, and the exerciſes of its Devotion towards God, are a trouble to the ſoul in its reflections on its ſervices and examination of it ſelf; it ſeeth ſin adhere to every one of its beſt workes, and it ſeeth imperfection ſtill dwelling in its perfecteſt graces; ſo that when he *findeth to will, yet how to perform he findeth not*, as *Rom.* 7. 18. On which obſervation of his defects, he judgeth himſelf in a miſerable perplexity, and under apprehenſions hereof crieth out *wretched man that I am! who ſhall deliver me? &c. ver.* 24. This worthleſneſs of perſons and performances is the ſubject of the Church's complaints, *Iſa.* 64. 6. *We are all as an unclean thing---And our iniquities, as the wind, have taken*

taken us away: iniquities (ſaith *David* in his complaint) *prevail againſt me, Pſal.* 65. 3. And elſewhere prayeth God would *ſearch him, and try him, and ſee whether there be any way of wickedneſs in him, Pſal.* 139. 23, 24. It is that which giveth a trouble to God's Children, that they are not perfect that their heart retaineth too much of its native guile, and is *deceitfull above all things, Jer.* 17. 9. In brief, with the Prophet they cry ont each one in ſight of his Pollution, *wo is me I am of Polluted heart and lips.* When *David* ſaw the Divine jealouſie breaking out on *Uzza*, 2 *Sam.* 6. 9. He was afraid and durſt not bring up the Ark of the Lord, whither he firſt intended. *He was afraid of the Lord that day, and ſaid how ſhall the Arke of the Lord come to me?* he feared, and fears are troubles, and queſtionleſs diſquiet the mind; his fears, and the trouble of them aroſe from his foreſeen unmeetneſs to entertain the Arke of ſo holy a God; he was not, as he deſired, a meet and prepared Receiver, and lodger of that glorious gueſt. This *David*'s trouble, this the diſquieting thought of every good heart, it cannot offer a Sacrifice pure enough, immaculate, and perfect, as becometh the purity, perfection, and Majeſty of his God.

אוי לי כי טמא שפתים. Iſa. 6. 5.

4. A Fourth and the laſt I ſhall now mention, is a ſucceſſion of doubts and jealouſies leſt guilt and unworthineſs ſhould hinder his acceptance with God, and at laſt cut off his hope of every deſireable bleſſing from God. For although the believer is delivered from danger of condemnation, and hath had often experiences of the favour of his God, and is made

made upright and without prevailing guile in all his ſervices, which might in very reaſon be ſufficient ground of a conſtant peaceful hope, confidence and aſſurance that God will ever accept him, and delight to bleſs him, and at laſt reward him; yet for all this, many doubts, and the ſame frequently returning, do diſquiet the ſoul, putting it to ſuſpect the worſt, and what ſhall never befall it. Oh ſaith one, my ſins make me doubt, leſt that be my ſad ſtate which was *Iſrael*'s complaint, or ſhould have been in *Jeremiah*'s words, *Sins have hidden good things from me, Jer.* 5.25. And another is ready to ſuſpect, though I might be eſtabliſht, yet my unbelief ſuggeſteth apprehenſions that I ſhall not; for I have not been obedient, I have been guilty of much unbelief. A third complains of backſlidings, and what doubts ariſe thence. And almoſt every one hath his peculiar doubts, or a peculiar ground for thoſe which diſquiet others as himſelf. Now it is, I judge, needleſs to exemplifie the troublous nature of doubts, and endleſs to enumerate the particular doubts of Chriſtians, or the eaſie returns they make on the ſouls who have frequently removed them, and have thought ſure now they ſhould no more be diſquieted with them. I ſhall rather addreſs my thoughts to the ſecond thing I ſuggeſted, *viz.* that there is in the Sacrifice of Chriſt for us ſomewhat which may remove theſe diſquietudes of the ſoul. And ſo

Sect.

Sect. 1.

1. In the first place, for removal of the danger of condemnation, the first disquietude mentioned there, is sufficient in Christ dying our Sacrifice to effect this, as will appear on these Considerations.

1. Christ dying our Sacrifice, was pleased to stand in our stead; he was substituted in our room, for us, in this he became what is necessary in every Sacrifice, a representative of us for whom he made himself a Sacrifice; so the Sacrifice doth *vices ejus, qui reus agitur subire*, take the place or turn of the guilty, of which substitution I have already spoken somewhat, *cap.* 3. *sect.* 1. This Substitution of the Sacrifice was so generally received an Opinion, and an inseparate appendage to every Sacrifice expiatory, that thou shall easily discerne it both in the writing of Heathens mentioning their Sacrifices as also in the writings of *Moses* relating the particularities of Jewish Sacrifices, if an ordinary care be used in reading. But I do not farther insist on that, come we rather to see what quiet this substitution may afford to the soul, how full of peace may the soul be which can carry all that is laid to it's charge to Christ, which can say Christ stand's for me, is substituted in my stead; and if there be ought of danger, it first falleth on him, in whose hand never did any one miscarry who had Christ undertaking for him. Christ now substitute for us stands between us and danger, who are thus in Christ [to allude to that of the Apostle, *Rom.* 8. 1.]

Are

Are exempt from condemnation. For in this ſubſtitution of our Sacrifice there is.

2. A due, ſufficient and full transferring our guilt on our Sacrifice, ſo that the guilty ſoul may now ſay; mercy hath tranſmitted my guilt from me upon my ſubſtitute, and he hath voluntarily taken that upon himſelf, to anſwer it before my Judge againſt all accuſers; and how then can condemnation be juſtly feared when no guilt is found lying upon the perſon? what ſervant, or child, needeth fear a chiding for that fault which the Maſter, or Father, hath on the interpoſing of a Mediatour transferred from the ſervant, or child? ſolicitous fears may *de facto* diſquiet the ſoul, for whom Chriſt made himſelf a Sacrifice; but were ſuch fears arreſted, examined and diſcovered, they would be checkt, diſcarded and caſt out as groundleſs; for it would then appear that they come intruders on innocent, acquitted, and imputatively guiltleſs ſoules. Doth any ſuch feare of future condemnation perplexe? look to thy Sacrifice, conſider, guilt (which onely can condemne) is by thy Judge in a valid, ſufficient form transferred from thee to thy Sacrifice, and certainly thy Judge will as juſtly acquit the from thy guilt, as he did mercifully transferre it, he whoſe mercy ſo contrived to make thee innocent, that thou mighteſt not be condemned. His Juſtice will find thee what mercy made thee, and thou ſhalt not be condemned. Read that text, 2 *Cor.* 5.2. *He hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.* Certainly then the danger of Condemnation

tion is over when we are made Righteous in Christ, and he our Sacrifice made sin for us. The Righteous Judge of Heaven and earth will do so justly, that he will not codemn one whom grace hath made Righteous. Though all we like lost-sheep have gone astray, yet there is hope, for the Lord hath laid on him the iniquity of us all, *Isa.* 53. 16.

3. Christ our Sacrifice standing in our stead, & admitting the transferring of our guilt from us upon himself by his dying our sacrifice did undergo that punishment, and did bear that wrath which our sin deserv'd that we might be absolved and acquitted; so that now either we must doubt an after-punishment will be inflicted on us for the sin Christ hath born and suffered, and we shall be condemned, though he died to the end we might not be condemned, which how little consistant with either the justice of God or his mercy, any one may easily discern who will consider. It is a matter of justice not to condemn a person for whom satisfaction hath been made; and it is matter of mercy to acquit him through another's sufferings, who stood condemned for his own offences; or if we judge, as fit we should, that neither the justice or mercy of God will permit he should be condemned for whom Christ died a Sacrifice, we can conclude no less from such a death, than the absolution & future acquittance of a Believer, whose Sacrifice Christ died, who hereby *hath* (as *Isa.* 43. 4.) *born our griefs, and carried our sorrows, i. e.* the punishment due to our sins, for the which he hath suffered and made satisfaction. Say the *Geneva* Notes *in loc.* yet

what follows *ver.* 5. is fuller, *He was wounded for our tranſgreſſions---the chaſtiſement of our peace was upon him, and by his ſtripes we are healed.* The ſtrokes and blows which we deſerved, the Son took upon him, to the end that our affairs being reſtor'd, it might be well with us, *&c.* by the chaſtiſement and ſtripes of the Son, we are reconciled to the Father, and the anger of the Father hath aſſwayed and ceas'd towards us. Whoſo can look with the eye of faith on Chriſt thus dying, may in the words of the late mentioned Commentatour triumph; *Chriſt the Lord was grieved for our ſins, therefore our ſins are blotted out, the wrath of God is appeaſed and ceaſeth; God is reconciled to us, therefore peace, reſtitution, ſalvation, and every good thing hath flowed in to us.* But one thing poſſibly may be ſuſpected, *viz.* Albeit ſuch an atonement and reconciliation be made now, yet may not wrath at laſt break forth in fury to the utter condemnation of the ſoul, which now hath its pardon? To this I ſhall anſwer by ſubjoyning

Ut integræ eſſent tes noſtræ, & nobis bene eſſet, &c. placuit, &c. verbera & plagas quas nos commeriti eramus filius ſuſciperet, &c. Caſtigatione & verberibus filii reconciliati ſumus Patri & efferbuit ira Patris. Fozerius in loc.

Chriſtus Dominus pro peccatis noſtris dolore affectus eſt ergo peccata noſtra deleta, ergo ira Dei remiſit conſeditque ergo reconciliatus enim nobis ergo pax, integritas, ſalus, & omne bonum in nos dimanavit. Fozerius.

4. That Chriſt Died a Sacrifice, which he himſelf offered through the Eternal Spirit, to the end that he might purge our conſcience from dead works, that we might ſerve the Living God; as *Heb.* 9. 14. By which one offering, he hath perfected forever them that are

are ſanctified, *Heb.* 10. 14. Which great Truth the Apoſtle confirmeth by an Argument drawn from the very letter of that Covenant which is confirmed in this Sacrifice, according to which Covenant God promiſeth remiſſion of ſins; ſo *ver.* 17. *Their ſins and iniquities will I remember no more. Now where remiſſion of theſe is, there is no more offering for ſin, ver.* 18. The ground whereof is the perfect Reconciliation wrought for thoſe to whom God doth grant remiſſion of ſin; ſo that hence I may juſtifiably argue from the real expiation made at firſt to the perpetual continuation of it, by the blood of this moſt perfect Sacrifice. Let our Faith therefore be directed to fetch our abſolution from guilt and condemnation, let us enſure this to our ſelves through Chriſt dying our Sacrifice, and take that comfort to our ſelves; *he hath by one offering for ever perfected them that are ſanctified.* And *he is able to ſave to the uttermoſt all that come unto God by him, Heb.* 7. 25.

Sect. 2.

2. The ſecond Diſquiet of the ſoul I mentioned, was a fear leſt it ſhould loſe the refreſhing apprehenſions, and ſweet enjoyments of the Divine Favour; how much this would diſturb the peace of the ſoul, I am not here to diſcourſe, having ſaid all I intended already on it. But now it is my buſineſs to ſhew that Chriſt's Death as our Sacrifice is ſufficient to prevent this fear, or to ſecure unto the ſoul an enjoyment of the Divine Fa-

vour, which I now attempt to ſhew.

1. In that this Sacrifice duly apprehended by us, doth very much abate of the ground of our fears, of the withdrawing the Divine Favour from us. Now the apprehenſion of the dread and terrour of ſpiritual deſertions ariſeth from our doubts, that they are but precurſory to a final and eternal diſpleaſure, that they are but the *Primordia dolorum*, the beginnings of ſorrows; that the full meaſures will be at laſt for everlaſting poured out upon the ſoul: Oh this afflicts! This, *Will God be gracious no more?* is the ſword which wounds to the heart? and whilſt this fear abides on the ſoul, it can take no reſt. Now ſee Chriſt our Sacrifice hath atoned vindictive diſpleaſure, reconciled us to God, delivered us from wrath to come; ſo that undoubtedly theſe preſent ſeaſons of darkneſs are but ſeaſons. Theſe ſorrows may endure for a night, but joy cometh in the morning. Chriſt in the merit of his blood doth ever appear for me with God; though God appear not to me now as of old, yet I ſhall enjoy him.

2. Chriſt Dying a Sacrifice for us, hath now changed the nature of all our afflictions, and turned them into wholſom corrections, and into neceſſary exerciſes of our graces, not onely our outward afflictions are ſo changed, that there remaineth not any deadly poyſon in them, but our ſpiritual troubles amohg which this I ſpeak of, is to be accounted chief, theſe are much more altered in their nature, as indeed it was expedient they ſhould; for as they ſink deeper into the ſoul, and

and do more speedily seize the spirit, and have an immediate influence on the soul, so they would be of more dangerous consequence, if they retained an unrebated poyson in them; These would undo the soul, whereas outward afflictions can approach to the soul but intermediately, and being kept still about the outworks, can only disquiet & alarm cannot kill the soul nor its comforts. Now we are beholden to the excellency of this Sacrifice for this. By this sacrifice our afflictions are rendered only corrections whatever is vindictive, and which the soul cannot beare is derived upon our Sacrifice, being hereby secured from wrath. *For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life, Rom.* 5. 10. The Apostle argueth from our reconciliation once effected, unto our salvation in due time to be accomplisht. And happy they who have Christ once dying a Sacrifice to make their peace, but ever living a merciful and a faithful High Priest to maintain their peace with God. Such he is to all for whom he is a Sacrifice.

3. In midst of spiritual desertions Christ our Sacrifice preserveth inviolate the state of our peace, though we have not the sense and sweetness of that peace. The Covenant of peace between God and the soul standeth unaltered still; and this in the vertue of this blood of Christ our Sacrifice, (for so were Covenants of old made & confirmed, as hath been observed) a very pregnant place to our present purpose we met with in *Psa.* 89. 30. *& seq.* *If his children forsake my Law, and walk not in* Psal. 89. 30, 31, 32.

my Judgments; if they break my Statutes, and keep not my Commandments, then will I visit their transgressions with a Rod, and their iniquity with stripes. This Rod, 2 *Sam.* 7. 14. is the Rod of men; that is, with moderate correction, and for their good. *But*, or *Nevertheless my loving kindness will I not utterly take from him*: Here's a rich Cordial to the drooping soul which smarteth under the divine corrections. God hath not, nor will he take away his loving kindness, nor suffer his faithfulness to fail, *ver.* 33. *My Covenant will I not break, nor alter the thing that is gone out of my lips.* Now then when thy sin, whether of folly or frowardness, is corrected, and thou mournest under sense of divine displeasure, call to mind the Covenant made in Christ thy Sacrifice, and be comforted; sense of thy peace may, but the Covenant of thy peace shall not be broken.

2 Sam. 7. 14. *Virgâ hominum, i.e. moderatâ correctione, & in eorum commodum.* Poli Synopſ. Crit.

4. Under the apprehension of divine displeasure and present dereliction, yet this Sacrifice may soon quiet and sufficiently support the soul, in that it will be its present refuge against the violence of this trial; still the soul may interpose the Propitiatory vertue of this Sacrifice between it self on the one part, and God's displeasure with its own fears on the other part; hitherto this Altar may the troubled, and the trembling soul fly as *Joab* to the horns of the Altar, and certainly when the blood of this Sacrifice is found sprinkled on the soul, God will speak a present peace, or support with a secret infused hope of life, and at least seasonably let the Believer know he will never take

him

him from the Altar that he may die; but yet as a Father he may correct his offences, without violating the priviledge of ſanctuary. And indeed this is the utmoſt God intends in the exerciſe of his Sons and Daughters, who are reconciled to him through Chriſt their Sacrifice. In vertue whereof all Believers might, and I believe the moſt of them do one time or other in this life, after ſuch ſpiritual troubles, recover ſome degree of ſpiritual peace and joy in the favour of God; however, ſeldom go off the ſtage without the joy of good old *Simeon*, departing in peace, becauſe they have ſeen the ſalvation of God. But they never fail to ſee and rejoyce in God through Chriſt, when they receive the peace which after death is to be obtained with God by vertue of this Expiatory Sacrifice, the truth hereof they firmly believe, and hope for it alſo. *We may then joy in God through our Lord Jeſus Chriſt, through whom we have now received the atonement.* Joy in God is a fruit of atonement, and this an effect of the Sacrifice of Chriſt: So near alliance there is between our Joy in the Divine Favour, and Chriſt procuring and maintaining it for us in the vertue of his Sacrifice. Much to the ſame purpoſe is that of the Apoſtle, *Heb.* 10. *v.* 19. *Having boldneſs to enter by the blood of Chriſt.* Now at leaſt this boldneſs is a fruit or conſequent of our perſwaſion, and hope that God beareth a gracious reſpect to us, And *ver.* 21. and 22. *Having an High Prieſt* (and conſequently a Sacrifice) *let us draw nigh with a true heart, in full aſſurance of faith*, &c. If any complain notwithſtanding all Rom. 5. 11.

this, I must assure them their own inability to improve the vertue of Christ our Sacrifice, is the reason why they draw not out the excellent Oil which would make their face to shine; it is not want of excellency in him, or in his death our Sacrifice.

Sect. 3.

3. A third thing a soul is disquieted at, is the sinful imperfections of duties; weakness of graces, and unworthiness of his person; all which concurring, do oftentimes occasion a doubt, whether such shall be accepted with a God of infinite holiness, and glorious Majesty. Can God indeed take pleasure in such? will such persons be accepted, such graces allowed, such duties approved? and if not, where shall the troubled soul seek rest?

For removal of this Disquietude from the soul, there is sufficient in Christ dying our Sacrifice. For,

1. It is that which procureth an acceptation of our persons; it restoreth us to the Favour of God, who delighteth in every one who hath by faith a real interess in this Sacrifice. The Grace of God through Christ looketh to our persons, ἐν ᾧ ἐχαρίσατο ἡμᾶς, &c. So that he maketh us accepted, *Ephes.* 1. 6. He hath respect to our persons, and this through Christ our Sacrifice; as *ver.* 7. *By whom we have redemption through his blood.* Expounding the material cause, how we are made acceptable to God in Christ, for it is he only, whose Sacrifice by the mercy of God is

Quâ gratos nos sibi reddidit per illum dilectum. Vatab.

is imputed to us for forgiveneſs of ſin; as ſome note on theſe words. It is the order obſerved in the New Covenant, confirmed in the death of this Sacrifice, to look to the perſon firſt through the precious blood of his Sacrifice, and next to the performance of his duties ſubſequent. As God is ſaid to have had reſpect to *Abel* firſt, and then to his Sacrifice. So here, the perſon of the Believer is through Chriſt accepted with God; thus the fears leſt our unworthy perſons be rejected, are removed. God valueth them not as in themſelves, but in the ſuperadded favour which for Chriſt's ſake he beareth to them.

Semper igitur ſentiendum eſt nos conſequi remiſſionem peccatorum. Et perſonam pronunciari juſtum, i. e. gratis acceptari propter Chriſtum per fidem poſtea vero placere etiam obedientiam erga legem, & reputari quandam juſtitiam, &c. Auguſtan. Confeſſ. *Ar.* 6.

2. Secondly, The excellency of this Sacrifice removeth the fears which ariſe from the weakneſſes and perfections of our gracious works too: For the excellency of this Sacrifice ennobleth every ſpiritual Sacrifice we offer unto God by faith, *Rev.* 8. 3. *And another Angel came and ſtood at the Altar, having a golden Cenſer, and there was given him much incenſe, that he ſhould offer it with the prayers of all the Saints upon the golden Altar which is before the Throne,* On which words *Junius* hath this paſſage among others; *This is that Great Emperour the Lord Jeſus Chriſt our King and Saviour, who maketh interceſſion to God the Father for the Saints, filling the heavenly Sanctuary with moſt ſweet odours, and offering up their prayers,* &c. *in ſuch ſort as every one of them (ſo powerful is that ſweet ſavour of Chriſt,*

Chriſt, and the efficacy of his Sacrifice) are held in reconcilement with God, &c. You ſee then our duties are compared to incenſe; and if the native ſcent of our duties cannot be pleaſing to God, yet the ſuperadded ſweetneſs of Chriſt's incenſe will render them very acceptable to our God; though their ſavour be unpleaſing which aſcends with them out of our hands, yet the ſavour which they carry with them aſcending from the golden Altar doth delight the Lord; do not give way then to diſcouraging fears, that imperfect duties, and unſavoury offerings will eſtrange God from thee. God hath removed this fear alſo; the Sacrifice of Chriſt will perfume thy Sacrifices, which now become acceptable to God by Jeſus Chriſt, 1 *Per.* 2. 4.

3. Thirdly, That there may remain no ſcruple or fear beſide what he doth reconciling our perſons to God, and ennobling our Dutyes through the excellency of this Sacrifice, he hath by the ſame Sacrifice made an atonement or expiation for the ſinful defects of all the duties of Believers. Although it is true, ſo many culpable defects adhere to our duties, that God might in the ſtrict examination of them, juſtly reject them; yet he will not impute theſe defects to the perſons, nor for them reject the duties of his Saints, becauſe in Chriſt's Sacrifice he hath received an atonement, and will pardon thoſe defects to his children. Let us then hold faſt our profeſſion of particular hope, and delight in duties as of the general Doctrine of the Goſple, *Seeing we have a great High Prieſt, who is paſſed into the Heavens Jeſus the Son of God,*

Now

Now the Apoſtle preſents us with Chriſt as having Sacrificed, and with the blood of that Sacrifice entring into Heavens, *i. e.* to intercede for us in the vertue of that excellent Sacrifice; ſo that we may well take boldneſs to draw unto God with hope, that neither unworthineſs of perſons, nor the worthleſneſs of duties ſhall ever be able to divert divine acceptance, ſeeing that if the interceſſion of a High Prieſt, of a Great High Prieſt, in the Heavens, in the preſence of God, if the interceſſion of Jeſus the Son of God, can prevail for the removeal of whatever might poſſibly impede our acceptation, both we and our obedience ſhall be acceped. In ſum, art thou a believer? doſt thou by faith commemorate the death of Chriſt thy Sacrifice? doſt thou believe there is vertue and worth in this Sacrifice? how much vertue thinkeſt thou in it? certainly either there is enough to reconcile thy perſon, to recommend thy ſervices, to pardon thy ſins, or elſe Chriſt died in vain; for as good not at all, as not to purpoſe, will be verified in this caſe, he died a Sacrifice that he might bring theſe to good effect, *viz.* That we might be reconciled, that our duties might be a ſweet ſmelling Sacrifice, that our ſins alſo might be pardoned, which either are attained by the vertue of this Sacrifice, or elſe Chriſt doth not attaine his purpoſes of love towards true believers, which who but an infidel dares to ſurmiſe?

Sect.

Sect. 4.

4. The fourth and laſt diſquietude of the believing ſoul, I mentioned to be the return of his doubts and fears, leſt God ſhould with-hold the moſt deſirable mercies and comforts of this preſent ſtate, and hide good things from him who hath forfeited them all. Many are the fears of thoſe who ſhall never be condemned, who have enjoy'd the light of God's countenance, who are perſwaded God accepteth their perſons and duties alſo unto all the purpoſes of rewarding them hereafter, who yet are apt to fear over-much the ſtroakes of a ſmart rod here, or the darkneſs of this preſent condition. Now the Sacrifice of Chriſt well conſidered would remove all ſuch fears and perplexing jealouſies for.

1. This Sacrifice removing ſin, removeth what would hide good things from us. When the blood of this Sacrifice hath effected our reconciliation, God will not think any mercy too good or great for us. *He that ſpared not his own Son, but gave him up for us all, how ſhall he not with him give us all things alſo,* *Rom.* 8. 32. *It is eaſier to conceive, he ſhould give to us made his friends then when we were enemies; and it is eaſier to give every thing then to give a Son.* On a juſt ſtating matters it will appear that the Sacrifice of Chriſt removing guilt, removeth the ground of all perplexing, tormentful fears of what nature ſoever. I do not ſay it removeth them actually; I know the contrary by obſervation: But

Facilius enim dare amicis factis quam adhuc hoſtibus; & facilius omne quam filium dare. Grot. in loc.

But I ſay, there is no juſtifiable ground for ſuch wracking fears of future occurrences in our life; for the Believer hath through this Sacrifice a Covenant of Promiſes, both of this life, as of that to come, ratified and confirmed to him. 2 Cor. 1.20. with 1 Tim. 4. 8.

2. This Sacrifice gives the believer a juſtifiable title to every mercy whether temporal or ſpiritual, that he is capable of receiving, and enjoying with ſafety, and good to himſelf, as with gloty to God; and if any one particular mercy, notwithſtanding the believers deſire of it, and earneſt labour after it, be with-holden, it is becauſe his weak foreſight, and ſmall ſcantling of wiſdom cannot diſcern what the All-ſeeing Eye of God doth ſee, and what his Infinite Wiſdom knows, *viz.* that it is fitteſt for the preſent to with-hold that particular deſired mercy, and to reſerve it unto a ſeaſon wherein it will be a choicer mercy, and more advantageous. Now a ſmall meaſure of patience might quiet the heart in the abſence of ſuch bleſſings, if the man would reflect upon his condition ſo well ſetled by Chriſt his Sacrifice, that he hath by this a title to every good, and that the time and the manner of entring on the poſſeſſion of this good is aſſigned by the Lord in greateſt love to us, that we ſhould not by our haſte ſnatch an unſeaſonable bleſſing, nor by our ſloth loſe a ſeaſonable mercy. It cannot enter my thoughts what may pacifie the ſoul, diſpel murmuring diſcontents, and prevent perplexing fears, if theſe will not, *viz.* Chriſt by his Sacrifice hath reconciled me to the Eternal God, and wrought me into ſuch favour

vour with God, that he hath made over himſelf to me, to be mine for ever; and he hath aſſigned me (with his Elect) a portion in his alſufficiency: and becauſe I know not what meaſure, and what ſeaſon is fitteſt for me, he doth employ his own Wiſdom to determine both; ſo that I know he hath love enough to give more, if his Wiſdom ſaw it not greateſt love to give but ſo much.

3. The hovering fears and doubts from uncertainties whether we ſhall enjoy our deſired mercies for this preſent ſtate, might be ſcattered, did we conſider that this Sacrifice of Chriſt was not only expiatory of guilt, but alſo a Peace-Offering. In which kind of Sacrifices, as the Prieſt who offered had his ſhare, ſo the perſon who brought them had a ſhare in them likewiſe; tacitly intimating that there was a purchaſe, or procurement of good bleſſings (ſhadowed to the bringer under the portion he carried away to eat and feaſt on) made by this Offering, whence they had the name שלמים, Peace-Offerings, becauſe they brought Peace to the Altar to the Prieſts, and to the owners. Theſe Sacrifices were alſo called by the name זבח [מלואים] a Sacrifice of fulneſſes or plenties, being offered *pro beneficio obtento vel obtinendo a Domino*, as *Mercer.* for a benefit as obtained, ſo for one to be obtained. Let then the natural tendency of the Sacrifice of Chriſt, as it was a (*Sa-*

חלק לשם, *portio Domino Deo*, חלק לכהן, *portio Sacerdoti*, & חלק לבעל, *portio viro, qui attulit.*

Dr. *Cudworth's* Diſcourſe concerning the true Notion of the Lord's Supper.

Quod repleret voluntatem omnium. Sic *P. Fag.* ex *D.* Kimchi.

a (*Sacrificium postulationis*) Peace-Offering for all blessings to be obtained from God, be considered, and see what reason Faith hath to rest confidently and quietly, assured it shall not be left destitute of any blessings, which the efficacy of this Offering could procure, the friendship of God reconciled can afford, and the enlarged regular desires of the soul can demand. I need as little prove that Christ's Sacrifice was vertually all kind of divinely instituted Sacrifice, as I need to prove to a considerate Christian, that as an Eucharistical Sacrifice and Euchtical jointly it was designed [*pro obtinendis beneficiis*] to obtain blessings, whereof certainly it hath no whit failed; as I might at large prove if it were needful. The promises are made to godliness, 1 *Tim.* 4. 8. and these promises confirmed in Christ, 2 *Cor.* 1. 20. It is for his sake we may ask what we will in Faith, and receive it when we ask, or better than that we ask. When God gave us his Son, with him he gave us all things also. And whoso hath by Faith a title to Christ as his, the same man hath by Christ a title to all things. Note well that of the Apostle, *Whether things present, or things to come, all are yours, for you are Christ's, and Christ is God's,* 1 *Cor.* 3. 21. So all is yours; away then with those disquietudes which a Philosopher would controll; which a Christian should conquer. Let not their reason outgo our Faith. *Though thou mayest deride, it is the business*

Ut illa inserviant vobis in vestrum commodum & salutem. Vestris inserviunt commodis. Clar. in loc. *Deredias licet, ingentis spiritûs res est cum tantam copiam rerum quas natura beatissimè fundit aspexeris emittere hanc vocem—Hæc omnia mea sunt. Sic fit ut nil sapiens cupiat quia nihil est extra omnia.* Seneca l. 7. c. 3. Lauda. Jac. Cappello.

buſineſs of a great ſpirit, on view of that abundance which nature happily poureth forth to ſay, all theſe things are mine. So comes it to paſs that a wiſe man covets not any thing, becauſe more than all (which is his) there is not any thing. Baniſh therefore thy diſquieting thoughts, and turn thy cares into a ſtream of diligence, to ſecure to thy ſelf that Chriſt is thy Sacrifice, that he is thy Paſſeover, and then this as conſequent of thy intereſs in Chriſt, will be thy comfort and thy peace, whatever I can need *bonâ fide*, whatever I can deſire *ſanâ mente*, I may expect from the recovered Favour of my God, and the tranſcendent worth of Chriſt's Sacrifice. And truly I would be content to miſs what I cannot find in theſe jointly; nor would I ſeek what others have to their loſs gained out of Chriſt. Let my portion be what this unparallel'd Sacrifice hath procured for me in the Eternal world among Saints and Angels, and let mine allowances in this tranſitory world, be the additionals which the wiſeſt love, and the ſafeſt moderation can give and receive. It is not poſſible we ſhould want any one mercy which is but a few degrees removed from the leaſt and loweſt, after God hath given one which is infinitely greater than all we enjoy beſide. Who gave him who is more than all, will not fail to give every one that we can ask, ſeeing ſuch are infinitely leſſer than that he hath given already. Well may I bluſh at my own unreaſonable fears and doubts which return upon me, and diſquiet me when I compare my ſelf and my deportment after this expiating, pacifying, perfect-

perfecting Sacrifice offered to God for me, with the Heathen or a Jew and their deportment after the offering up of their Sacrifices. They would rejoyce, reſt content, and confidently promiſe themſelves a wiſht for proſperity, and abundant confluence of good things: They promiſed themſelves great things on ſleight or no gronnds, and oh diſtruſtful heart of mine! I can hardly believe and expect conveniencies from God on the higheſt aſſurances. But hereafter I will endeavour my Faith and Hope with Joy and Peace, ſhall exceed theirs as much in its conſtancy and ſweetneſs, as it doth exceed theirs in the ground and foundation, *i. e.* as a ſubſtance exceedeth a ſhadow which was Jews, or nothing which was the Gentiles Sacrifice.

The End of the Firſt Part.

REVIVAL OF GRACE:

FROM

Conſideration of Chriſt Dying a Teſtator.

PART II.

Among ſome other Conſiderations of Chriſt's Death, let me acquaint you with this, that Chriſt Dyed a Teſtator; one peculiar, and ſingular circumſtance in his dying was this, that he was to die, and by death confirm his laſt Will and Teſtament; and this is very fit, ſeaſonable and proper for a Sacramental meditation; this is a very fit and ſeaſonable object, and matter for our meditations at a Sacrament, and from whence our graces may be

actuated and improved. In order whereunto I shall do these five things.

1. I shall shew that Christ did die as a Testator, as a loving careful friend, making his Will. Next,

2. That the Remembrance of this kind of Death of our Lord, doth well suit with a Sacrament. Next,

3. That such a Remembrance will advance grace in its growth; this more general. Next,

4. What particular graces the renewed Remembrance of Christ dying, and ordaining his last Will or Testament, will advance and improve. And Lastly,

5. What are the singular motives proper to each of the forementioned graces, and peculiarly arising from this kind of Death, which improve grace. All which I will with what brevity and plainness I can dispatch in so many Chapters.

CAP. I.

THE First thing which I stand bound unto, is the clearing of the truth of this Position, or Foundation of my discourse, *viz.* That Christ Dying, did Die as a loving and careful Friend, considering the state, and providing by Will for the future good of his kindred and people; Christ Dying, died as a Testator, as one ordaining his last Testament. Let therefore these things be considered. As,

Sect.

Sect. 1.

1. *That he died ſeized, and poſſeſſed of a great and vaſt eſtate of which he had the abſolute diſpoſal.* He was Lord of Heaven and Earth; and could give what ever he pleaſed of the one or other unto his peculiar people. It is true, he acquired a new title and right by his death, but it is as true that he had an unqueſtionable title and right to all, both the Glory of Heaven, with the grace that prepares and fits for it, and to the goods of the Earth with power to give to beſt pleaſed him. He did veil his glory, and in the daies of his fleſh forewent the exerciſe of that glorious royalty which was his due equally with his Father; but he never did diſſeize, or diſpoſſeſs himſelf of that inheritance which by the right of eternal generation from the Father, and which by the right of creation jointly with the Father he was, and will be ſtill ſeized and poſſeſſed of, thus the Heavens were his, the Earth alſo; *He was heir of all things.* Now could it be likely or indeed imaginable that ſo great an heir, ſeized of ſuch an eſtate, ſhould die and not dipoſe of it? had it not been wiſedom to diſpoſe of it to ſome or other, if he had had no dependances that needed it? the worth of the eſtate would have adviſed this if the indigency and want of the kindred had not perſwaded to it. But Indeed, Heb. 1. 2.

Sect. 2.

2. *This great heir had a very great kindred and alliance, who were even poor enough*; for the greatness of his kindred, they were scattered over all the earth, he hath some of all Nations; *they were as the dew from the womb of the morning*, an *innumerable company which no man could number*; as the sand on the sea shore, so was his kindred to be. And as they were many, so likewise were they exceeding poor; they wanted much, for they had by prodigality spent all; they had wasted their goods, God gave them a good portion, did set them up bravely furnished, but all was gone unless a little which the mercy of their Creditor spared to them to live upon. There was a Judgment taken out, only mercy forbore the Execution. Now could such a mul of poor needy kindred be forgotten and neglected think you by such a Dying Friend? and how should he have shewed himself of the kindred, but by giving them legacies at his death? If their unworthy deportment was such as would disengage any other, yet it could not disengage him, who would do what best became his affection, not what best suited with their deserts. Take therefore this farther into consideration.

Psal. 2. 8. Rom. 15. 11 Psal. 110. 3. Rev. 7. 9. Heb. 11. 12. Rev. 3. 17.

Sect. 3.

3. *That this great Heir had a most hearty and unparallel'd affection of pity and love for all his poor kindred.* He loved them with a love

love greater than the love of women; he did bear the love of a friend, a father, of a husband; his love to his was ſo great, none could have greater; for it was that cauſed him to die for them. Now having thus loved his own, he loved them to the end; and love hath a good memory, it will not eaſily forget. I am ſure Chriſt did neither abate of his love, nor forget them he loved, which perſwadeth me to conclude, that this great Heir ſo dearly loving his poor kindred, would certainly provide for them, and leave a Will or Teſtament behind him, which they ſhould all be the better for; which I the rather incline to believe he would do, becauſe

Sect. 4.

4. *His poor kindred needed ſome ſuch due, lawful, and valid Act or Deed to convey his eſtate unto them.* For Chriſt knew, and he hath given us to know, that we were not his Heirs at Law; nor could we have claimed or recovered any part of it by the Law; we had loſt all our right, made forfeiture of all we once were poſſeſſed of, and God the great Governour and Lord of all, had (as we know Kings ſometimes do) given all the eſtate of the condemned Traitors to his Son, and by eſpecial gift had eſtated him in it. *Aſk of me, and I will give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion.* Pſal. 2. And we are bleſſed with all ſpiritual bleſſings in him. Our ſin was our death, and cut off all our claim and title to

Peccatum abolevit Naturalem eam communionem qua Creaturam cum Creatore consociabat. Thes. Salm. de trib. Foeder. sect. 33.

every desirable good. *Sin abolished that Natural Communion which joined the Creature in friendship with the Creator*; as the Learned Professors of *Saumur* observe. And God hath set forth this emblematically in the dispossessing and ejecting *Adam* out of Paradise. Whatever God bestow's now, he bestow's it in, and through Christ *with him he giveth all things also.* This being the case of Christ's poor friends, what more likely way of befriending them than by Will? what surer way than by ordaining his last Will and Testament? since they had no title by Law preceding his gift; nor could they have any title any other way. He gave it therefore by Will, that it might be sure to come to them.

Sect. 5.

5. *This great Heir died in perfect memory, and with wisedom that excelled the measures of the wisest men who set and keep their houses in order*; he died not (as some men do) of a disease that should disable him to ordain his last Testament, but was his own man unto the last; he manifested this in his care of his mother, his charity towards the sinful murtherers, for whom he prayed &c. I would add more proofs, but that it would wrong your Christianity, and call that into question. He is not worthy the name of a Christian, that is so much a stranger to the Death of Christ. In a word, he as well knew his friends needed he should give to them, as he knew

knew his enemies needed he ſhould forgive them; as he did in pity pray for the one, ſo he did in love and care provide for the other. And dying friends uſually do provide in their laſt Will or Teſtament, eſpecially if they have what Chriſt had.

Sect. 6.

6. *Time enough to diſpoſe of his eſtate.* Some wiſe men leave their friends whom they dearly loved ill provided, becauſe the ſurprize and ſuddenneſs of death preventeth them. But our Lord, this great Heir of all things, could not be ſurprized; he knew when his hour was, how it approached; he knew all that concerned others; he knew what was in Man, and therefore could not but know all that concerned himſelf, and his Death. Out of all which circumſtances I do adventure to conclude, That Chriſt did before his Death ordain his laſt Will and Teſtament, and in it provide for his poor kindred, out of that vaſt eſtate which he was ſeized of, which he poſſeſſed and inherited in the right of his infinitely Excellent Nature, his Primogeniture, his Powerful Creation, and the Donation of his Father, when Man had forfeited all, and all eſtreated unto God the King and Soveraign of Man. In ſum, Chriſt had time enough wherein to do this; he had good will enough to move him to it; he had eſtate enough to furniſh and enrich them, and his poor kindred had need enough. And what then think we could hinder him from making his Will; or what ſhould diſſwade us from believing it? And

from his humiliation unto death. *He humbled himself, and became obedient unto death,* &c. *Wherefore God hath given him a name,* &c. *that every tongue should confess that Jesus Christ is Lord.* Christ who died, and because he died, hath this title given him, *He is Lord,* and this title is given to him of God himself, (ὁ Θεὸς ὑπερύψωσεν αὐτὸν) God hath exalted him, and given to him a glorious Title: Now this is not a swelling Title without power, or riches to befriend and help his people; such vain Titles are sometimes given by man to man, but never unto any by God himself; for he ever invests power with the Title he conferreth; and such a power or Authority as became both the greatness of the giver, and the greatness of the receiver could not be less then a full uncontrolled, and lawfull power of making a Will or Testament, giving out legacies to his indigent kindred and friends; suitable to all this is that of *John* 10. 17. *Therefore doth my Father love me, because I lay down my life* &c. Note well how Christ's laying down his life, *i. e.* Dying for his sheep, is is set down as one cause why the Father did so love him. Now because the Father loved him, he hath given, or put all things into his hand, *John* 3. 35. Left them all to his disposal. These two places of St. *John* do in effect speak this very language, That the voluntary Death of Christ should procure his Father's love to him, and this love of his Father should bestow a power and right on Christ to dispose of all things. All which was exactly, and punctually performed to Christ after his Death, as well as

largely

largely promiſed, and contracted for, upon condition that he ſhould die; the promiſe was made on condition he would die, and the right to all contained in the promiſe, was conferred upon him, becauſe he died, and this right is expreſſed by St. *John* thus, he hath put all things into his hand, becauſe he loved him, and he loved him becauſe he laid down his life. Thus Chriſt acquired a right over all by his Death, and at his Death diſpoſed of it for the good and benefit of his people, whom he made his Heir by Will or Teſtament, which is yet farther confirmed by theſe two places, *viz.* *Luk.* 22. 29. *I appoint unto you a Kingdom.* I appoint (ſo we read it at large) but the Greek doth point out an appointing by Will or Teſtament: on which paſſage the Learned *Beza* hath this Note (beſide what is cited in the Margent) *Theſe words being the words of Chriſt, approaching now to his Death, do carry the form and ſhew of a certain Teſtamentary Diſpoſition, to which the Apoſtle alludeth, Heb.* 9. 17. More might be added to elucidate and clear the word in this its moſt proper and native ſignification but I forbear that now. Let it ſuffice that Chriſt uſeth a word in this place, which naturally imports the making of a Will, and ſo leadeth us to conſider him as a Teſtator, as one be-

διατίθεμαι *vulg, diſpono, alii, Lego. Ex illa formula dc, Lego in Teſtamentis uſitatâ. Nomen enim* διαθήκης, *peculiariter de Teſtamento dicitur.* Beza in loc.

Hæc Chriſti ad mortem properantis verba ſpeciem habent Teſtamentariæ cujuſdam diſpoſitionis quo alluſit Apoſtolus, Heb. 9. 17.

Vox Teſtamenti Latina, *Græcam vocem* διαθήκης *reſtringit ad Fœderis gratiæ œconomiam Teſtamentariam* — &c. Joh. Cloppenb. de V. T. Diſput. 1. ſect. 2.

διαθήκη, *notat declarationem voluntatis ultimæ,* &c. Joh. Cocceius de Fœd. c. 13. ſect. 470.

fore

ore his eath appointing and ordaining his aſt Teſtament.

The ſecond place is that of St. *Paul, Heb.* 9. 16, 17. *For where there is a Teſtament, there muſt of neceſſity be the Death of the Teſtator: For a Teſtament is of force after men are dead, otherwiſe it is of no ſtrength at all whilſt the Teſtator liveth.* In which words the Apoſtle doth argue the certainty and perfection of the Covenant or Promiſes in Chriſt, and proveth it by this known Argument. They are the Teſtament or laſt Will of Chriſt, which Chriſt the Teſtator hath by his death confirmed beyond poſſibility of a change. That look how ſure and firm the laſt Will is when he who made it is dead; ſo ſure and firm are the Promiſes to us; for they are the Teſtament of our Lord confirmed to us by his Death. *For Chriſt would have his Covenant caſt into the mould of a Teſtament or laſt Will properly ſo called.*

Latinis auribus notu erat. (Vox Teſtamentum) ſignificare—in rebus civilibus extremam voluntatem de rebus quas poſt mortem ſuæ fieri velit, &c. Bened. Arctius in prologum. ad Nov. Teſt.

Eſt Oeconomia Teſtamentaria cui confirmandæ mors intercedit Teſtatoris, Heb. 9. 16, 17. Joh. Cloppenb. de Teſt. Vet. diſp. 1. ſect. 2.

Voluit Fœdas ſuum—habere rationem Teſtamenti propriè dicti — Jacob. Cappellus in loc.

On theſe places I conclude this firſt point; Chriſt did not die inteſtate, but did ordain his laſt Will ere he died; and ſo his Death may be conſidered by us as the Death of a Teſtator, who being our friend, made his laſt Will for our good and benefit; for by Will he hath bequeathed very great things to us.

CAP.

CAP. II.

Christ a Testator proper Object to meditate on at the Sacrament.

HAving in the Former Chap. Proved what I undertook, or at least done so much, that we may without errour in our meditation consider Christ Dying a Testator. I am in this Chapter to shew that the meditations of Christ's Death, as it was the Death of a Testator, do very well suit with the Sacrament.

Sect. I.

1. *First such thoughts are suggested to us by Christ himself in those expressions which he used in the first appointing and administring of this Ordinance when he chose to speak of it as a Testament.* Among many names wch might have been used, and which are gotten into use since, none so much pleased our Lord as this; *It is the blood of the New Testament*, and it is *The New Testament in my Blood.* Now a Testament leadeth our thoughts to the Testator; and indeed primarily, or in the first place though secondarily it signifie a Covenant; And though now the frequent use of it in the notion of a Covenant makes us the labour to prove this, διαθήκη, Testament, to signify a Testamentary Disposition or Will, yet we can prove it from the Scripture, as from *Heb.* 9.16, 17. Where beyond doubt it denotes a last will. And the Third of the *Gal. ver.* 15. If it be but a Man's Covenant (or Testament) (for it is

Mat. 26.28. Mark 14.24 Luk. 22.20.

is διαθήκη, may with very good sense be understood of a Testamentary Disposition, or last Will as it is also intrepreted by some. Humane testimony both from Historians and Lawyers pleading this use of (διαθήκη) Testastament might be added. But I refer you to the foregoing *Chap.* latter end. In one word, we may well suit our thoughts to Christ's words. His words may very well be both the matter, and the rule of our meditations; so that we need not fear that we erre in our thoughts at a Sacrament, when our thoughts do not wander from Christ's own words; we do surely entertain right, and seasonable meditations, when we entertain such as Christ suggesteth, who no doubt did purpose to lead our minds by his select phrases and words. For,

Paræus in loc. Crellius in loc.

First, *This beares an uniform analogy, this exactly suiteth with the manner of Antient Sacraments which afforded seasonable matter of meditations in the Sacramental phrases, and expressions then used* as circumcision of the foreskin &c. Directed them to think of circumcising the heart, and the cutting off the lusts of the flesh, the Passeover by it's very name led the thoughts of the Jewes to meditate on the Angels passing over their Houses, when he did smitethe *Ægyptians.* This, *Pesach*, spake, the Angels observing *Israel*'s habitations, and his leaping as it were over them, but laying his hand on the *Ægyptians.* The mercy remembred is *Israel*'s escape, for as

פסח *Transivit per intervalla, Transilire unde* פסח, *Agnus masculus qui mactabatur 15 die mensis primi——quo admonebantur Israelitæ liberationis quæ ipsis contigerat per saltum quem Deus fecerat,* &c. Conr. Kitcher. in verbum.

much

much as the ſword of the Angel rebounded from *Ægyptians* to *Ægytian*, ſtill flying over *Iſrael*, and the name of the Memorial is Paſſeover. In like manner God hath ſet his Bow in the Clouds, a ſign which he hath appointed to mind us of his Covenant promiſe, no more to deſtroy the VVorld by Water; ſuch Analogy between Sacraments and Things exhibited under them was of old; and there is not any reaſon why it ſhould not continue ſtill.

Secondly, *Each Sacramental action doth lead us, and guide our thoughts to Meditations that befit the Seaſon, and ſuit well with the Ordinance.* The taking, giving Thanks, breaking, the Bread, pouring out of the VVine, Giving, *&c.* theſe all have their proper ſignifications, and ſuggeſt ſuitable and ſeaſonable Meditations. And no doubt if each action do ſo offer matter for our meditation; every expreſſion will do it as well, eſpecially conſidering.

Thirdly, *That words and expreſſions are the moſt proper and natural ſigns of things,* They repreſent things to our thoughts more lively than actions do words are the Candles which light you; things are the rare pieces which ſhould entertain your thoughts; words are but like glaſs Caſes through which you may diſcern, and view, and recreate your thoughts in beholding the curious Needle-work, or Penſil of exacteſt Artiſt. Such are the words of Chriſt; here they ſhew us what kind of love he bare toward us, what tender care he had of us, what full, ſure and ſeaſonable Proviſion he made for us. *&c.* Σύμβολα πραγμάτων

This is that admirable and unparallel'd piece which lieth within the Glass of his words, and which we may seasonably meditate on any time, and most seasonably when we shew forth his Death.

Fourthly, *The words and expressions of other places of Scripture, and in other matters, have been the guide and matter of the Saints Meditations.* So *David* meditated on the word of God. *Psal.* 119. 148. *Daniel* thus employed his thoughts. *Dan.* 8. 15, 19. And the blessed Virgin laid up the words which were spoken, and ponder'd them, *Luke* 2. 19. Now if there be any special exception against the like entertaining our thoughts in weighing the words of Christ in this case, let it be produced.

Debuit ejus oratio cum ipsa re consentire ut vera esset & Christo digna, qui sese ipsam veritatem prædicaverat. Thes. Sal. *de usu* &c. Cænæ, &c. Sect. 14.

Lastly, *Plain, significant, instructing words do hardly awaken, raise, keep up, and strengthen our Meditations, and Considerations suitable to the nature, end and solemnity of this ordinance;* and Christ who knew our great dulness, who pitied us under it, and who purposed to help us against it, would never puzzle and perplex our minds with words and expressions Aliene, unsuitable, and far remote from the things we ought to consider; Christ would rather make it a more easy thing, than a more difficult, to fall into seasonable meditations by following the drift, meaning and design of of his words, which containing a Testament or last Will, lead us at a Sacrament to consider Christ dying as a Testator, as our Friend in love, care, bounty and fidelity providing for us by Will, such thoughts well suit the Ordinance of the Lords Supper.

Secondly,

Sect. 2.

2. Secondly, Such thoughts well ſuit the Sacrament of the Lords Supper. *For then our thoughts, and the things themſelves agree; there is an harmony between the things themſelves contained in the Sacrament, and the thoughts of the Communicants.* The nature of the things and our thoughts do then center and meet together; and there is moſt ſuitableneſs, where there is neareſt agreement. Now I have ſufficiently proved, that Chriſt did make his laſt Will, and that he died a Teſtator; the Sacrament of his laſt Supper is a ſhewing forth this Death; and unto this do your thoughts agree, when they run out into Meditations on Chriſt dying and making his laſt Will. So that more needs not be added to this Second Argument; by which it appeareth how ſuitable ſuch thoughts are, agreeing well with what is repreſented to us, and how ſeaſonable our thoughts are, being drawn out at ſuch time, as theſe things are repreſented to us.

In his (lib. Novi Teſt.) *verè exprimitur extrema Filii Dei voluntas quam ratam voluit inter nos poſt mortem ſuam. Eam habemus expreſſam in Cænæ dominicæ inſtitutione.* &c. D. *Aretius in* Prolegom. *ad* Matth.

Thirdly, *Meditations on Chriſt dying and making his laſt Will and Teſtament, do well ſuit this Sacrament; for they do well ſuit with the ends of this Sacrament.* There are among others four eminent and unqueſtionable ends of this Sacrament; to all which, theſe thoughts exactly agree, of all which in as few words as I may, I do purpoſe to ſpeak. And ſo,

1. Firſt, A publick and ſolemn Declaration or Profeſſion of this great Truth, That Chriſt Jeſus the Meſſiah hath died according to the Scriptures, and is riſen again living in the glory of his Father, with whom we have

Communion in every Sacrament until he take us to the Glory of the Father, or come again to us in the Glory of the Father. Every Sacrament is a taking out a Certificat that Christ died, and was buried, but that he is risen from the Dead. Every time the Bread is broken in a Sacrament, we tell the world that our Lord was cut off out of the Land of the Living. The pouring out of the Wine speaketh his powring out his blood unto death; and for proof hereof, we produce his Testament and last Will; the last Will of our great Commander, who made it *(In Procinctu)* when he was girt, and in his Armour just ready to enter the conflict, wherein he laid down his life for us. *The excellent Moralist and Historian* Plutarch *tells us, it was the custome with the* Roman *Souldiers to make their Wills when they stood in Battel-aray.* I am sure when they went on a hard and dangerous design, the more considerate amongst them, made their last VVill, *as the* Roman *Historian reports of their Souldiers assaulting* Trebonia *in* Spain. Our great, and Glorious Captain knowing that his hour was come and that he must dye for us; disposed thus his estate by VVill or Testament, which proveth the truth of his Death as fully as any VVill duly proved by course of Law proveth that the Testator is dead. Now certainly good evidence to the truth of Christ's death must needs be very suitable to our publick declaration and Profession of his death and so must

נגזר מארץ חיים. Isa. 53.

Ἦν δ' τότε τοῖς Ῥωμαίοις ἔθος εἰς τάξιν καθισταμένοις, &c.

—*Facientibus Testamenta in procinctu veluti ad Certam mortem eundum foret.* Velleius Paterculus. lib. 2.

muſt ſuit with this firſt End of the Sacrament, which is to ſhew forth his Death until he come. The valid and irreverſible Teſtament proveth the Death of the Teſtator. Now ſuch a Teſtament we have exhibited in the Sacrament; and who employs his thoughts on this meditation, employs them ſo as they agree with the End of the Sacrament.

2. Secondly, Chriſt intended the renewal of our lively affections toward him Dying for us as another end of the Sacrament of his body and blood. He did therefore appoint this Ordinance to continue after his Death, that it might keep the affectionate remembrance of his love alive in our hearts. He would not have his Death forgotten, neither would he have it kept in memory without the vigour and ſtrength of our love. His friends were dead in ſin and miſery; at that time he remembred theſe dead friends with life of affections, and now his living friends muſt not remember him with dead affection. A lifeleſs affection is next neighbour to no affection; and to remember with ſuch affection, is very little more than quite to forget. Now none of us ſhould ſo forget our Dying Lord; we could not ſee him dying as they did, *Luk.* 23. *v.* 27. who followed him to Mount *Calvary*, and ſaw him with their bodily eyes; yet in every Sacrament of his Supper he is evidently ſet forth dying among us; and ſo every one of us muſt remember him; every place in the Church may put us in mind of our Lord; but the Table and the Croſs do more particularly and lively ſet our remembrance

on work, *Sic oculos! Sic ille manus!* &c. Let me ask the question, did you ever lose a dear friend who made you a Legatee in his Will? or appointed you Executor of it? how did your affections stir, move, yea melt your heart when you read over the Will? when you came to demand your Legacy, did you receive it with dry eyes? Let us bestow our affections in reading over Christ's Will, as we would bestow them in reading over the Will of a tender careful Friend, and then I am sure we shall frame our hearts to this second end of the Lord's supper, and demean our selves as Christ expects we should at his table. We shall remember him with love for his loving remembrance of us; we shall remember him with desires of his return and coming in glory to make good all that he hath bequeathed to us, to put us in possession of all that which the Sacrament representeth and sealeth to us, we shall say make haste come quickly oh! Lord.

3. Thirdly, A solemn, publick and constant return of Thanks and Praise to the Lord, is a third end of this Sacrament. *Christ would have his holy Supper be a perpetual remembrance, as of his Death and Passion, and as of our deliverance from sin, death and the Devil, so of our gratitude and observance would he have it be a publick Testimony*; as that Learned Professor hath expressed his sense and apprehension of this matter. We can scarce meet with any one person

Christus voluit sacram suam cænam esse mortis & passionis suæ, nostræque per eam à peccato morte & diabolo liberationis perpetuum Μνημόσυνον, *& nostræ ea propter gratitudinis & observantiæ publicum Testimonium.* Ludov. Cappel. Thes. Salm. de Liturg. & Ling. Ignot. part 1. th. 5.

perſon amongſt the loweſt and meaneſt Profeſſours of Chriſtian Religion, ſo little inſtructed in the nature and end of this Ordinance, as not full well to know and openly profeſs it is an Ordinance appointed for continuing a thankful Remembrance of our Dying Lord. We cannot read any Writer Popiſh, or other, but in their writings of the Sacrament, every page is full of it; the moſt uſual name of it is Euchariſt, which ſoundeth out Gratitude and Thankfulneſs; ſo ſome render and tranſlate Bread, in *Acts* 2. 42. & 10. 7. broken in the Sacrament, and call it the Breaking of the Euchariſt; but I will ſpare my time, pains and paper, and appeal to thy pretences and profeſſions who goeſt to the Lord's Table: I know thou canſt not acquit thy ſelf to thy Brethren with whom thou communicateſt, nor to thy own Profeſſion, unleſs thou declareſt thy deſire to remember thankfully the Death of thy Lord.

Εὐχαριστία, and the Syriack Verſion hath borrowed this Greek word to expreſs it ſelf, in *Act.* 2. 42. & 20. 7. where Ἄρτος is rendred by אוכרסט׳א.

Now the Love of Chriſt remembring thee by Will in his Teſtamentary diſpoſition, hath in it very many ſtrong and prevailing perſwaſives to thankfulneſs, and will certainly awaken the ſober conſiderate ſoul unto gratitude, and ſo will excellently well ſuit with the ſeaſon and the duty of feaſting with our Lord. Of which more ſhall be ſaid in our following diſcourſe if the Lord give leave. Mean while the greatneſs of our legacy, the freeneſs of love in the legator, the unworthineſs of the legatees, the certainty of our future receiving

ceiving it, the present enjoying more if so be we would set our selves with more diligence and search to enquire into the deed of gift our Lord hath made to us. These I say will certainly perswade us to constant acknowledging our debt of thankfulness to our dying Lord.

Our life should be a perpetual thanksgiveing to Christ, but a Sacrament is the solemne day of Thanksgiving which Christ hath appointed. He did find the Jews keeping the Passeover, so he hath ordained the Christian Feast of his supper in the stead thereof, and so to be kept: the Apostle tells us that he received of the Lord what he delivered to his *Corinthians*, and he delivered unto them this cup of Blessing: this minds you of the greatest gift God could give, and must not be lookt on without your heart in your eye. Go too then, think as you can of him who hath made you heirs by his will, speak of it as you can. I mistake if you do not think & say (this came to pass by an unusual and wonderful happiness) as the Historian said of that will which made the people of *Rome* heir to a Kingdome. Be you as just to the Remembrance of your Lord, and shew it in your thankfulness.

Ποτήριον τ εὐλογίας, 1 Cor. 10. 16

Inusitatâ & incognitâ quadam felicitate.

4. Fourthly, Another great End of the Sacrament, and which Christ intended in appointing, it was, that union and communion might be preserved and continued among Believers. It doth therefore bear the name of a Communion; and Christ hath prepared this *Christianorum vinculum inter ipsos.* Th. Thalm. de usu coen. Dom. dis. 1. sect. 42.

Cœna in eum finem comparata est, ut sit communionis & charitatis

Spiritual

Spiritual Feaſt to keep up ſpiritual friendſhip. Chriſt would have but one Table for Believers, that Believers might have but one heart for each other. Chriſt hath put them all together at his table, that they might keep all together in love, and be but one. Mark well with what text the Apoſtle urgeth this Union and Communion among Saints, 1 *Cor.* 10. 17. We being many are one body, for we all partake of one bread. But now alas! that is made a cauſe of contention and ſeparation, which was appointed a means of union and Chriſtian friendſhip; of which I might juſtly complain, were this fit time and place. But I conclude this in the words of the Learned Profeſſours; *The holy Communion is a certain ſignal mark of the love of the faithful one to another.* Now I ſay, the laſt Will of Chriſt dying a Teſtator, conduceth unto this; and therefore the meditations of Chriſt dying a Teſtator, will ſuit with the Sacrament, and do well become a Communicant. View but a while, oh ye quarrelling Believers, how you have all one common great friend! ought you not be one in him? Have you not all one title? and may you overthrow your Brother's hope without overthrowing your own? are all men careful to preſerve unity, whoſe welfare is endangered by diſcord? and will you be leſs than men? In one word, Chriſt hath put you all into his own Will, and made you Legatees, Joint-heirs: how well doth one Will become them, who are thus one in the Will of Chriſt!

Sacra Synaxis eſt dilectionis fidelium inter ſe conteſſeratio quædam. PP. Salmur. de uſu & neceſſ. coen. Dom. Diſp. 1. Sect. 42.

oh

oh divide not in your wills and affections, you are undivided in the Will of Chriſt! ſuit your conſiderate thoughts to the bleſſed ends your Dear and Dying Lord intended to promote; enlarge your thoughts on the particular conſiderations and reſpects in which he died; draw down theſe reſpects unto the ſeveral graces and duties which they will awaken and ſtrengthen, and I hope in a Sacrament you ſhall find your Profeſſion and Faith confirmed, your Affections enlivened, your Thankfulneſs enlarged, your Union and Communion with Saints ſtrengthened and ſecured, by a due application of your meditations to the Death of Chriſt dying a Teſtator, and ſo will find by experience what I have ſaid, that theſe thoughts well ſuit a Sacrament, becauſe they well ſuit the ends of the Sacrament.

CAP. III.

Chriſt's Teſtament Influenceth our Graces.

I Am now to treat my Reader with the entertainment of his thoughts on the third propoſal which pretends to make it appear, that due conſiderations of Chriſt's dying a Teſtator, making his will, and compriſing all his friends in it, may improve the growth of grace; ſuch reflections on this kind of death do well comport to the communion; they do alſo well advance the graces of the communicant; they do befit the ſolemnity; they benefit the ſolemnizer, which I ſhall attempt to illuſtrate and prove in the genetal by theſe following arguments. *Sect.*

Sect. 1.

1. Firſt. *That which awakens the ſoul to a diligent ſearch and enquiry into the word, and into its own ſtate, will advance the growth of grace. Grace* is of ſuch a nature, it *growes beſt when moſt ſearcht*, as health by medicines which penetrate the ſecreteſt places of the diſeaſe, and expel the moſt hidden, hurtful humours: our *ſpiritual Balm healeth beſt when ſelf-examination openeth our wounds and maketh way that the Balm may ſink and ſoak to the bottom.* Now the conſideration of Chriſt dying a Teſtator, and making his Will or Teſtament, will awaken us to ſuch a ſearch & enquiry. It is almoſt natural to us when our rich friends dye to enquire what Will they made, and who are remembred, and what they are remembred in, eſpecialy when they hear that all the kindred and all the friends are remembered in the Will, and have ſomewhat given them; upon this the conſiderate Chriſtian begins his ſearch of theſe two things at leaſt. 1 Argument

1. The laſt Will of Chriſt which is contained in, and to be gathered out of his word. And next, He

2. Searcheth his own Pretences to the Friendſhip and Kindred of Chriſt; for the word aſſures him that the Lord Chriſt hath bequeath'd all to his Brethern and Friends. Hence

3. A Third thing is concluded by the conſiderate Chriſtian *viz.* The ſtrengthning his alliance to Chriſt, and making it more firm and

and sure, which is most effectually, and only done by adding grace to grace, and bringing forth fruits of grace; thus will this search occasioned by this Death of Christ improve grace.

Sect. 2.

2. *That which answers the doubts, and which removes the disquieting fears of the gracious soul doth improve grace in the soul.* Doubts are the souls earth-quakes, which shake the foundations, and weaken the superstructure; these doubts once well removed, and these fears once well blown over; the soul resteth on a good, strong, solid foundation; and all that is laid upon it standeth the faster and steadier. These disquieting fears are *Languores animæ*, The consumptive decaies of weak grace, let these be taken away, and grace recovers to a healthful vigorous and strong habit; they are part of that spirit of bondage which attends a weaker, and less grown grace; and as these fears are dispelled, and the prevalence of the spirit of bondage abateth, so (the Pharrhesia) that boldness and child-like confidence of grown grace increaseth with an increasing measure of the spirit of Adoption, from which springeth an universal increase of grace: so they who are sealed with the spirit of Adoption, have still found the power of that Adoption by the spirit of Sanctification. Now, I say, Christ Dying a Testator, and leaving us his last Will or Testament to meditate upon, hath left us a good answer to our doubts, and the due meditations of the soul on the last Will of Christ, will much dispel our

Atq; adoptionis illius vim senserunt in Spiritu Sanctificante, PP. Salmur. de Sp. Adop. Sect. 12.

our fears, and quiet the ſoul. For whereas there are two ſorts of fears which afflict a gracious ſoul.

1. A fear it ſhall miſs of Glory. And

2. A fear it doth want truth of grace. Chriſt by his laſt Will hath ſecured the believing ſoul againſt both theſe fears; againſt the firſt by giving a Kingdom and Glory to ſuch by Will; he appointed them unto a Kingdom, to a Glorious Crown. Againſt the ſecond by bequeathing the ſpirit of Truth and Grace unto them, to lead them in holineſs unto the end; and this Will of our beſt Friend who Died to confirm it, is a very ſure Title on the ſacred reverence & authority of laſt Wills and Teſtaments, which muſt be ſacred and inviolate when the man is dead; how much more when he who died once, hath for ever conquered death, and lives for ever to ſee his own Legacies both beſtowed and enjoyed, which peculiar to Chriſt our dying friend, gives greateſt encouragement againſt ſuch doubts, and might very well eaſe us of all ſuch fears, and ſo be an excellent defence and prop to weak grace; whence will ſoon follow a conſiderable growth in grace.

——*Legum ſervanda fides, ſuprema voluntas*
Quod mandat, fieriq; jubet parere neceſſe eſt.
Aug. Imper. de vol. Virg.

Command of Laws muſt duly be fulfill'd
And ſo muſt that our dying friend laſt will'd.

Sect. 3.

3. *That which confirms the truth, certainty and immutability of the promiſes, improveth Grace.* I need not give long Proofs of ſo known

Præcipuum & maximè proprium objectum Fidei situm est in promissionibus. PP. Salm. de Fide. sect. 7.

known a Truth, the promises are the objects of our faith, the good things contained in the promises are the object of our hope, the grace and mercy making the promises is the Load-stone of our love. In one word, we are made partakers of the Divine Nature, we do purify our selves, and perfect holiness through these promises. Grace is as the vine, the promises are the frame which beareth up and carrieth the vine which thriveth best when it resteth on the surest and stedfastest frame. Grace is a spiritual building which needeth a sure Foundation. Such is the promise which, as the word of God, is in it self sure and stedfast, for it is impossible that God should lie, *Tit.* 1. 2. &. *Heb.* 6. 18. Yet to this the Lord hath superadded the confirmation and certainty of a Testamentary disposition, or last Will, making, all the promises in Christ, and making them all sure, and unchangeable by the death of Christ, whereby they become to us (Ναὶ καὶ Ἀμὴν) yea and Amen, that we might have such assurance as should render it next to a moral impossibility for us soberly and deliberately to doubt them. Now all this is excellently effected by resolving and moulding the promises into a last Will or Testamentary disposition, which is of such a nature, that it becomes unalterable on the Death of the Testator; for a Testament is of force after men are dead, and so the law maxim ensureth us, that what the law is in publick concerns, that a last Will in private concerns is for ensurance and firmness. In brief therefore, the last Will of Christ Dying confirms the Promises to us, what confirms the

Ἐπηγγείλατο ὁ ἀψευδὴς Θεός.

2 Cor. 1. 20.

Heb. 9. 17.

In publicis Lex, in privatis Testamentum firmissimum habetur.

the promiſes confirms our faith and hope with other graces, faith and hope confirmed do greatly tend to purifying and ſanctifying our hearts, and making our life fruitful: in theſe things lieth the growth and improvement of grace; ſo that due reflections and right manage of our thoughts on Chriſt dying a Teſtator do as is ſaid, improve the communicants Graces.

Sect. 4.

4. *That improves grace which doth ſoften the heart, and as* it were ripen it unto a mellow temper, as the ſhowers which ſoak into the earth in the ſpring time, which ſoften the earth do both prepare the way that tender roots of trees and plants may ſpread abroad and root deeper; and alſo do afford nouriſhing moiſture and ſap whence the verdure, bloſſom and the fruit it ſelf; ſo it is here a hard and rocky heart is as unkind, a ſoil for grace as ſtony ground is for Corn; neither can take root to any good purpoſe. Trees of righteouſneſs are planted by the rivers of waters, which is a tender ſoil, where the water courſes divide themſelves and run out into many branches, gently and kindly ſoftening the ground. And though ſome vines of the Lord are planted in high Mountaines naturally hard and barren, in proud and hard hearts, yet theſe hearts are like plowed ground, laid a fallowing and mellowing, and ſo prepared for the ſeed time every high Mountain is laid low before Chriſt. In one word, the pleaſant Lillies do grow in the Valleys, low and ſoftned grounds;

על פלגי מים

ſo

so grace thrives best in the humble and tender soul. Now there are in the last Will of Christ many, both common and ordinary, as also Singular and extraordinary motives and inducements to tendereſt affections towards Chriſt. Whatſoever cauſe any true friend, any kind Brother, any dutiful Child can ſee in the care, love and bounty of his Dying Friend, Brother or Father, expreſſed and contained in the porviſion made by ſuch one for him, that, all that, and more, may the meditating and conſiderate ſoul ſee in the laſt Will of Chriſt to melt him into affections for Chriſt, in whoſe Death he may ſee love living, and growing ſtrong when life fainted and grew weak. *And as his veines, and heart grew empty of blood, both grew full of love to you and me.* So he loved his own to the end. What in particular theſe common and ſpeciall motives are, I ſhall not now ſpecify, but reſerve them to another more fit place, thus you have the ſum of this fourth argument before you in the next place.

Sect. 5.

5. *That improves our graces which endeareth the Lord Jeſus to us; what increaſeth our love to Chriſt doth increaſe our holineſs, and addeth to our graces;* love will long for a more cloſe union; love will ſtudy the moſt intire complyance; it will ambitiouſly ſtrive to advance, and honour; it will without ceaſing endeavour to pleaſe. That ſoul is moſt endeared to holineſs and moſt ſtudious of holineſs, which is moſt endeared to Chriſt, and moſt in love with him; ſuch a ſoul keeps his Commandments. Now

Now the view and consideration of Christ's last Will and Testament will surely endear Christ unto the soul; there the soul seeth the real Testimonys of his Saviour's love. Last Wills or Testaments are those *in which we profess all our affection.* After this men can do no more, at this time therefore they will do what they can for their beloved Friends. This love is an immortal love attempting to fill the cistern & to leave it full when the spring head dryes up; it is a love surviving Death, when the lover cannot, a peice of Friendship rescued from the hand and power which kills thy Friend. When *Jacob* could live no longer to love his *Joseph*, his love could not die but fleeteth from his feeble dying heart, and reposeth it self in the sacred and unviolate treasury of *Jacobs* last Will, where it doth, and shall still survive both the Lover, and the Beloved; in this you discover *Joseph* had a double share in *Jacobs* love. When *David* was to make his last will you may see which of all his Sons had most of *David*'s heart; so true is it that *last Wills are open windows of the heart through which we may see the living affection of our Dying Friend.* This is undeniably true of the last Will of Christ, who looks into it shall see the dearest love, the tenderest affection, the faithfullest friendship, the seasonablest care, and the fullest provision, and who seeth this can do no less than wish he had a more dear affection to return for that which is so incomparably grater than all other.

Quibus affectum omnem fatemur. Brisson. de Form.

לך שכם אחד על אחיך. Gen. 48.22. 1 King. 1.

Sect. 6.

6. *That improves Grace which shakes off security and awakeneth out of sloth; security is the lethargy of the soul*; and it must be cured or the soul Dyeth, sloth is that scorbutick disease of the soul which weakens all its graces, and takes off the edge of them, and this must be removed by a vigorous exercise of that strength and life which yet remaineth in Grace, or Grace will decay, wither, and dye; rid the soul of these two, and Grace will suddenly recover it self and grow. Now it is unquestionable that the last Will of Christ carrieth in it sufficient considerations to awaken the soul out of pernicious security and to quicken it unto vigorous diligence. For all the legacies of Christ are conditional, requiring either precedent conditions, or enjoining subsequent conditions of love and obedience; and this love with obedience will be found such as will take up all thy time and strength; set to it so soon as thou wilt, here will be work enough for thy Christian care. Thou wilt find life short, love long, work weighty, strength weak. The Philosopher rowsed himself with this, *Vita brevis ars longa*, life is short, Art is long. Christian, look over Christ's expectation expressed in his Will and Testament, and write this presently as thy monitory, *Vita brevis, Fides longa, The time of Life is short, the work of Faith is long*; and rowse up thy self both from security and sloth; make haste to do thy Lord's will, that thou mayest have large share in the last

Will

Will of thy Lord. When a very rich gift is given by Will upon conditions and reſervations, and all revoked from every claimer who performeth not thoſe conditions, and diſpoſed to others who will do, and have done and performed the conditions; how great care and diligence doth this awaken? how ſpeedy is the conſidering Legatee! what haſte doth he make to perform! leſt non-performance of his duty ſhould diſappoint his hope, and cut off his claim. Chriſtian, thou haſt the Inheritance given by Will, and that Will preſcribes thee thy duty; and if ever thou intendeſt to put in claim for it, look thou put thy hand ſpeedily to the doing of what is there enjoyned thee. For I tell thee, thy Lord who made the Will, who preſcribed the terms, who enjoyned thy performance, and before whom thou muſt make thy claim, is not now dead, but liveth; is not far off, but near to thee, ſeeth and obſerveth all thy ſloth and lazineſs, and will reject thy ſuit, and daſh thy pretences, and confound thy hopes, unleſs ſight of his Will quicken thee to do his will.

CAP. IV.

Graces enumerated Improvable by the last Will of Christ.

Si non ut debui, ut potui tamen.

I Have performed, if not as I would, yet (as *Bernard* said) as I could the three first parts of my Promise. I shall now endeavour the performance of the fourth, *viz.* in a particular enumeration of those graces which I apprehend may be much improved by the consideration of Christ's last Will or Testament renewedly remembred at the Communion of the Lord's body. And

Sect. 1.

1. First, *Faith is one Grace which is improvable by due managing our thoughts of Christ's ordaining his last Will ere he died, and dying, to ratifie and make his last Will firm and irrevocable.* This gives us greatest assurance of the truth of the Promises, and so addeth to the evidence of things that are not seen. Man verily believeth, and boldly pleadeth his title and right to the Legacy which his dying friend bequeathed to him.

Sect. 2.

Secondly, *Hope and Expectation of enjoying the good things promised, is another grace improvable by the application of Christ's Death dying a Testator and ordaining his last Will.* The

The certainty of future enjoying, and the goodness of the thing to be enjoyed, is the life of hope, the root and strength of it. Now, the goodness of that we expect, and the certainty of our future enjoyment, are jointly contained and declared in the last Will of our Lord, to which in more particular manner we hope to speak.

Περισσοχία τῆ ἀγαθῶν, & περισσοχία κτήσεως ἀγαθῶν.

Sect. 3.

3. *Longing desires of surer interest in the Covenant or Testament of Christ*, and desire of nearer union unto Christ, is improvable upon the reflections of our serious thoughts on the Death of Christ dying and making his Will. Every one who needeth, would wish himself of the kindred, and affinity of that rich, bountiful and kind friend, who enricheth all his kindred by his large Legacies at his Death; and he will desire to be so related unto Christ, who duly considers what may be obtained by Christ.

Sect. 4.

4. *Love to the Lord, and a high prizing of his person and concernments is* another Grace of the believer *improveable by this meditation* of Christs Death as the Death of a Testator. Every one honoureth the remembrance, and speaketh well of him who doth liberally, and wisely provide for his indigent and needy relations; strangers do value such an one, and much more doth his ingenuous and considerate Friend.

Sect. 5.

5. *Zeal to his glory and honour, a ſpiritual fervency of heart in all that ſuch a Friend is any whit concerned in* is another qualification of a believer and this alſo is improved by the due manage of our knowledge of Chriſts laſt Will and Teſtament. Were there but little cordial Friendſhip in the heart of a believer toward Chriſt, yet a little Friendſhip would kindle much Zeal for ſuch love and bounty as is expreſſed by Chriſt in his Will and laſt Teſtament, to us.

Sect. 6.

6. *Joy and Gladneſs in the Lord the heart will rejoice in its own intereſs in Chriſt*, and glory in Chriſt, when the great and good things done for it by Chriſt, and ſetled upon it by the laſt Will of Chriſt, are known and duely conſidered. It is a vanity yet common among men to glory and rejoice in their rich Relations, and in their ample eſtates given to them by the will of ſuch Friends; but it is no vanity in a believer to rejoice and glory in his large Legacyes bequeathed to him by Chriſt for the greatneſs and goodneſs of theſe things (with the unbeleif and vilifyings which others caſt upon believers) their hopes and their Lord do warrant, yea call for it.

Sect.

Sect. 7.

7. *Thankfulneſs and gratefull return of praiſe unto him who hath ſo remembred us,* is another grace improveable upon the conſiderate obſervance of Chriſt making his laſt Will; and upon our meditating on his will it is ſo apparently due, that every one doth uſher in the mention of a Legacy or great gift by will with thanks to the Giver; I thank him he remembred me. &c.

Sect. 8.

8. *Humility and a lowly temper of ſoul, a ſober eſteem of our ſelves* (who have what we have, and do hope for all that we can expect, of free gift) is another grace or Chriſtian habit improvable by due and ſerious conſidering Chriſt's laſt Will and Teſtament made by himſelf before his Death, and confirmed by his Death. We had been all poor ſneaks, and pitifull beggars, if it had not been for this rich and great Friend of ours. I have heard men blow down the pride of ſome, (who were ſet up as we are by anothers bounty,) with one blaſt ſuch had not been worth one groat if his Friend had not put him into his Will; ſo do thou Chriſtian conſider, and ſo ſay.

Sect. 9.

9. *Patience in ſuffering for Chriſt's ſake; nay Patient bearing all the afflictions of our*

whole life, is another grace which may be much increaſed by our due obſerving and applying our thoughts unto Chriſt's laſt Will or Teſtament. He can never ſuffer too much for Chriſt, who hath ſo much given to him by Chriſt; nor may he be at any time weary of the labour he undergoeth for Chriſt who underſtandeth what is his legacy in the Teſtament or Will of Chriſt.

Sect. 10.

10. *Sorrow for doing ſo little for him, and griefe for doing any thing at any time againſt Chriſt*, is another effect of our meditations and due obſervations of the love of Chriſt manifeſted to us in his laſt Will. This part of repentance is improveable by theſe like reflections on Chriſt Dying a Teſtator, and putting us into his laſt Will. If there be any ingenuity left among the Friends of a Dying perſon who giveth largely to them all, though they all did ſlight reproach, oppoſe and wrong him, this gift will draw out tears for their former carriage toward him.

Sect. 11.

11. *Setled purpoſe to live in future dayes more worthy of*, (at leaſt with endeavours after a carriage and deportment which may be more anſwerable to) *the love of Chriſt Dying for us*, and ſo carefully and bountifully remembring us before he died. Renewed obedience is another effect which will be promoted and advanced by ſuch thoughts.

Sect.

Sect. 12.

12. *A loving and peaceable diſpoſition towards believers, our joint Legatees,* who were in the heart of Chriſt as well as we, and who are by the Will of Chriſt made joint-heirs with us. Charity and Brotherly-kindneſs is a grace improvable by theſe ſweet influences of Chriſt's love equally providing for them and us by his Will; we ſhall be conſtrained to love thoſe whom we know Chriſt ſo loved. And thus you have in this Chapter the brief Summary of what graces may be increaſed. Now the ſpecial influence which the laſt Will of Chriſt dying hath on the ſoul for the increaſe of each of theſe graces, will occaſion the reſuming of them in the order I have here laid down, and ſo will be our employment, and your farther entertainment in the next Chapter.

CAP. V.

Faith Improved by the laſt Will of Chriſt.

IN this Chap. I foreſee I ſhall be much longer than in all the former; and its length will neceſſitate me to caſt it into more branches: for I muſt diſcourſe particularly and diſtinctly on thoſe twelve Graces mentioned in the fourth Chapter. I ſhall allot therefore a particular Section to each particular

cular Grace, in which Sections I hope to clear it, That the laſt VVill of Chriſt hath a ſpecial Influence on the conſiderate meditating ſoul to improve its Grace.

Sect. 1.

1. The believing, meditating and conſiderate Communicant may improve his Faith by the conſideration of Chriſt's laſt VVill: there lye hidden many inducements unto Faith, and very ſtrong ſupports of Faith; all which conſideration will draw forth, and likely enough in ſome ſuch order as this ſome of them may be drawn out.

Now the Scripture tells me, that Faith is the ſubſtance of things hoped for; a perſwaſion of the certain future accompliſhment of thoſe things which are promiſed to the Believer. *To believe, is to be perſwaded of the truth of any thing propoſed to be believed.* So that the more, the clearer, the ſurer our perſwaſives and arguments are to believe, the ſtronger will be our Faith and Aſſent to the Truths which are propoſed and argued; the ſtedfaſter and more unmoved will our perſwaſion be, *Which is wrought in no other manner than by admitting or letting into the underſtanding thoſe Reaſons and Arguments whereby each thing demonſtrateth it ſelf to be true:* VVhich paſſage of the Learned Profeſſours is a very fit Expoſition of the Apoſtles

Credere eſt perſuaſum eſſe de veritate alicujus rei. PP. Salmur. de Fide, ſect. 15.

Perſuaſio non fit aliterquam admittendo aut introducendo in intellectum eas rationes eaque argumenta quibus unaquæque res ſeſe veram eſſe demonſtrat. PP. Salmur. de Fide Diſp. 1. ſect. 15.

Apoſtles words. *Heb.* 11. 1. Faith is the evidence of things which are not ſeen, it is the concluſion of the ſoul, arguing with it ſelf from the evidence of truth, and from the certainty of thoſe reaſons which are diſcuſſed, and throughly pondered; as then, there is more or leſs evidence and certainty in the promiſe or word on which our faith and perſwaſion is built; ſo there is more or leſs ſtrength in our faith or perſwaſion, and a certainty which grows greater and greater, will produce a faith which grows greater and greater like wiſe. Let us then ſee what increaſe of our perſwaſion and faith, may be made by the laſt *Will* and Teſtament of our Lord. In which thou haſt.

Πιστις ἔλεγχος πραγμάτων μὴ βλεπομένων.

Confirmatur fidem quod magis ac magis perſuadet vera eſſe promiſſionem, &c. P. P. Sal. de Sacram. in gen. ſect. 54

Firſt, All the common inducements of a firm perſwaſion which are as much in this as in any. No man's laſt Teſtament, can have more grounds for the enſuring us it is firm and ſtable, than his laſt VVill of Chriſt. He was in ſtricteſt propriety, a Perſon who might *optimo jure*, in beſt right make his VVill. He had wealth and riches, ſpiritual Riches, fulneſs of Grace and merit; he had large demeaſnes, was heir of all things, he could *ſua legare*, bequeath his own; he did alſo make his VVill by his death; he confirmed all the promiſes, and made them the Legacy of every Believer. He did *condere Teſtamentum*, ordain his Teſtament. To which he added ſufficient VVitneſſes: to him give all the Prophets and Apoſtles witneſs, that whoſoever believeth in him hath good title and right to eternal Life; he bequeathed it by VVill, and *adhibuit teſtes*, * call'd in Wit-

Teſtes ſimtin primis diſcipuli ejus Apoſtoli ſancti martyres quoque teſtes ſunt. Teſtes etiam boni miniſtri omnes Teſtes etiam Angeli omnes q; Pii. Ben. Aretius in Prolegem. ad Matth.

*W*itneſſes. And farther, he publiſh'd his *Will*, ſent out his Apoſtles, who declared Chriſts death, and the Believers life. Every Miniſter of Chriſt is one by whom Chriſt ſtill publiſheth this Will of his. Now if thou who readeſt this, hadſt ſuch a Ground of Plea for an inheritance; wouldſt thou not ſay, thou hadſt a good Title? wouldſt thou fear to claim thy Legacy? wouldſt thou not ſue the Executor rather than loſe thine inheritance? when thou ſhouldeſt read what thy dying Friend commanded to be written, what witneſſes are to it, how plain and full he made every thing be written & publiſht, would not thy perſwaſion grow as thou readeſt? So then it is in this caſe, every promiſe is reduced into the form of a will, and the more thou readeſt and conſidereſt, the more wilt thou diſcern the ſtability and the certainty of the promiſes. The words which thou believeſt, & on which thou may'ſt claim, and make good thy claim to any promiſe, it is the Legacy thy dying Lord hath bequeathed thee. Say then before thou goeſt to the Lords Table, I am now preparing to renew the memorial of Chriſts death, and what thoughts am I to entertain? ought they not to be thoughts of the precious promiſes which are compriſed in the Lord Jeſus, in whom they are all yea and amen, made to us in him before he died; made moſt ſure to us by him when he died. And who dares go about to reverſe what he hath ſo confirmed? who ſhall preſume to annul and make void his will? I ſee others believe their intereſt in the laſt will of their Friends: I know I am the Friend of Chriſt, and in his *Will*, what then ſhould make me doubt?

Nay

Nay I will endeavour to have as *inviolatam fidem*, inviolate and unſhaken Faith as I have inviolate and Sacred ground of Faith in the laſt *Will* of my Lord.

Secondly, The Believer hath yet more to increaſe his faith, and to confirm him in the perſwaſion that there ſhall be a performance of all that is promiſed. For it is all made ſure by the laſt Teſtament of him who could not exceed his own treaſures; he hath not given larger Legacies than his eſtate will bear; though his Gifts are great, yet his Eſtate will make them good. He is heir of both *Worlds*, with all that is in both: he is heir of the world to come; and he is proprietary of all grace which fits for Glory; and he is alſo Proprietary of all Glory fitted unto Grace, that is prepared and apportioned unto Grace. He is Lord of this preſent world: although we do not yet ſee all things put under him, yet he is the man of whom *David* ſpake, *Pſal.* 8. witneſs the Apoſtle, *Heb.* 2. He ſhall inherit all Nations: he is a King, whoſe dominion is over all. In one word, the greateſt wants, the largeſt deſires, the higheſt expectations of his kindred could not be too much for his Treaſures. Though none ever gave as he hath given; yet none ever did or ever ſhall be put to abate or to forgo any part of his Gift. This oh believing ſoul is peculiar to thy Lord; his Riches will pay all his Legacies.

Say then to thine unbelief, what is it thou ſtickeſt at? where lieth the difficulty? are the promiſes ſo rich, they exceed the Eſtates and Treaſures of this world? do they amount

mount to more than all the world can make up? why ſtill they are not greaterthan the Riches of both worlds: and remember thy ſelf; he hath both this, and that world which is to come, at his diſpoſal, and his Bequeſts are to be diſburſed and paid out of both: will both be enough? cannot the fulneſs of the Earth fill thy emptineſs? why the Earth is the Lord's, and the fulneſs thereof; the World is his, and they that dwell therein. Baniſh thine unbelief which ordinarily ſtumbles moſt at the wants and ſtreights of Chriſtians in this life; and look to the laſt Will of Chriſt which is unto Godlineſs. He bequeaths all the promiſes of the life that now is, and of that which is to come. Oh now where is thy faith? what forbids thee to be perſwaded of the truth of the promiſe of Chriſt; he hath not laid it on an uncertainty, much leſs on an untruth: he hath not given ſo much, if his Goods will amount to it. He hath not as that beggarly Cardinal, given much, but his Legatees muſt find it out. No, but he had enough to give what he hath given; and every one ſhall in due time have all that Chriſt hath given; there are Aſſets to pay theſe debts; believe, than that thou may'ſt receive. See how much greater cauſe thou haſt to believe, than any man can have to expect from the Teſtamentary diſpoſition of a mortal friend who may poſſibly out give his Eſtate, but Chriſt thy Friend, did not, could not out-give his.

לי׳ הארץ ומלאה which the *Arab.* reads *Quicquid eſt in ea.*

Εὐσέβεια ἐχέπω ἐπαγγελίαν ζωῆς τ̃ Νῦν κ᾽ τ̃ Μελλούσης.

1 Tim. 4.8.

3. Next conſider, as he had wealth both ſpiritual, eternal and temporal ſufficient to diſcharge his legacies, ſo he had wiſdom which

which could not, and love in sincerity which would not err in the ordaining of his Will that so any Legatee should lose through the ambiguity or defect of his last Will. He needed none to direct him how to make a will which should hold good, and be valid to all the intents and purposes of his love towards his poor Friends. He is that εἷς Νομοθέτης, that one Law-giver whose wisdom directeth to the making Laws good, profitable and seasonable for his Church. He is that Lawgiver whose soveraign authority gives validity, and warranteth his word for a law to his Church. He is the King of his Church, and his Church knows not a law beside the word of his mouth. And the words of his mouth are right; there is nothing forward or perverse in them, *Prov.* 8. 8. Now then see what farther ground of firme perswasion thou hast. Oh believing soul, to assent to, wait for all that he hath promised! all which he hath comprised and ratified by his last Will. Read over the promises, weigh them duly, and say to thy self at a Sacrament, all these promises were confirmed by the last Will of my Lord. Whose death I am to remember and consider with respect to the nature and notion of his Death; and this his Death was the Death of a Testator, of one who made his Will so wisely, so consonantly to the law, *viz.* Of grace and mercy, so agreable to the holy will of God, so plainly and fully for the consolation of his poor Friends, that no one of his poor Friends shall ever be defeated, disappointed, or injured in their claim, and plea, their title by gift and will is so good, that nothing but a narrow

מפתח שפתי מישרים. Prov. 8. 7.

desire

deſire, a ſtraitned heart a ſcanty apprehenſion of it can leſſen their portion in it; the fulleſt apprehenſion, the largeſt heart, and the vaſteſt deſire according to Chriſt's own Will, ſhall have the beſt and greateſt ſhare in theſe gifts: get then apprehenſions ſuited to theſe excellent mercies: enquire and learn what mercies are offered, repreſented confirmed and ſealed in the Sacrament, what priviledges are there, (by God's charter and grant) given, and conclude of them; all theſe were put into Chriſt's hand. He hath diſpoſed of them to his, as they need, as they deſire, as they want, or wiſh. And that they might be ſure, hath ordained them by his laſt Will a Legacy for all who underſtand, deſire, ſeek and wait for them; and leſt any doubt ſhould diſcourage you, I pray you remember; Chriſt the wiſdom of his Father could not want ſufficient skill, and Chriſt Dying for us could not want good will to ordain his Teſtament, ſo that none ſhould diſappoint or defeat it in part or in whole. Conſider then how little cauſe you and I have to doubt; conſider how great cauſe we have to be fully perſwaded of the truth and certainty of the promiſes. Nay farther, yet

4. *All the Promiſes thus confirmed,* by the laſt Will and Teſtament of Chriſt, *are Legacies given by one who now doth, and ever ſhall live to be his own Executor.* This Teſtament is not the Teſtament of a man who dieth and muſt entruſt others to ſee his Will perform'd; but it is the Teſtament of one who *was once dead, but behold he liveth, Rev.* 1. 18. *For evermore.* O happy ſoul who art Heir of thoſe Promiſes

Promises which he made who lives to perform what his love hath bequeathed to thee! Thou art surer to enjoy the Crown which he bequeaths thee, than ever was the child of any dying Emperours, or Kings, whose last Wills have been wickedly violated because they were dead, and could not prevent the violence of such Traitors, nor avenge the wickedness of the Treason. But behold here's a friend who lives after death, and wilt thou know why he doth? Amongst others, this is one reason, *That he might save to the uttermost all that come unto God by him*; and to intercede for them, *viz.* that they may enjoy what he hath given, that they may possess what he hath purchased. Now then, compare the grounds of other mens perswasions and confidences, upon the Will of their dead friends; see what is in them, weigh them, and write upon each of them *Tekel*, thou art found too light to be weighed against the confidences and perswasions of a Believer; for all other Legacies are the gifts of the dead, but the Believers Legacies are the gifts of him who was dead, but is alive, and liveth for ever more. Others may have the assurance of an unchangeable Testament, and ordination of their will, but yet want an assurance of just and faithfull execution of it. If their Friend be dead, the Legacy is due and cannot be recalled. But their Friend is dead, & possibly the Legacy may never be paid: here's that defect which makes it too light to be weighed with the believers confidence, which is as sure, for his Friend was dead to confirm, and is yet surer than all others, for his Friend

ζῶν εἰμὶ εἰς τὸς αἰῶνας τ αἰώνων. Heb. 7.25. Dan. 5.27.

doth live. Christ will make all sure (as we say) his own eyes shall be overseers, and his own hands executors of his own Will.

Now then at the Lords Table view the riches of the promises, take a particular of what is contained in them, a particular of what grace, what consolation, what glory, say, All these are (by the last Will of my Dying Lord) bestowed upon me. I may claim them, I may sue and plead for them, I may avow my title to them; for they are a Legacy given to me by my Lord: and who then can change or alter his VVill which hath been ratified by his Death? or who shall dare to violate it, and defeat me? or any other Believer? So long as my Lord liveth to prevent the attempt, and to avenge himself for the violence; Oh that our perswasion of the truth of the Promises were firm and stedfast as the Promises themselves! Oh that we could give more credit to the Promises, as God hath given us more arguments and inducements to credit them! well Reader, I know not how my weak and dark reasoning with thee doth prevail; but I assure thee, there is in the Promises a most sure and unfailing truth asserted and declared to thee by this, That they are the bequests of Christ Jesus, who ever lives to make them good. Remember this at the Sacrament, where the Promises are all tendered to thee in Christ, I doubt not it will strengthen thy Faith.

5. Fifthly, Consider, *the Promises are the Legacies of thy friend, who would not alter his Will, and dispose of them otherwise than he hath*

hath already diſpoſed them. He is yeſterday, to day and for ever the ſame, in his love, care, wiſdom and bounty; were he now to make his laſt VVill, he would not alter any thing; he would not blot out one name, nor abate any one Legacy. I ſtand the leſs to prove this, becauſe nothing can fall out to change infinite wiſdom; and ſuch was the wiſdom of Chriſt who is the Teſtator, and diſpoſed all as you ſee them diſpoſed. And in this appeareth a certainty in Divine Promiſes, which is (ſeldom? nay) never found in the promiſes of men, although confirmed by an irrevocable Teſtamentary diſpoſition; for it ſeems paſt doubt, that if any one of the rich and wealthy Princes, or Grandees of the world, were to live again, and to ordain their VVills anew, they would alter much, leaving out ſome, abating to others, &c. Either upon diſcovery of unworthineſs in the Legatees, or upon diſcovery of other perſons and uſes more excellent; all which would proceed from experience, and after-knowledge; the leaſt of which cannot be ſuppoſed, or found in Chriſt. He would do what he hath done, were it all to be done over again. Now this doth add new evidence of the certainty of the Promiſe, and ought to add new degrees of ſtrength to our Faith. How ſure muſt thoſe Promiſes be which are the Promiſes of one unchangable, and who repenteth nothing which he hath ſpoken! Away then with unbelief and doubts baniſh them all from thy ſoul. If thou wouldſt but love thy Lord in truth of heart; if thou grieveſt for thy deadneſs and non-

Heb. 12. 8.

proficiency; if thou ſtriveſt to walk more worthy of thy relation unto Chriſt, and of his love to thee; be not too much dejected. Thy Lord foreſaw this, and hath provided a pardon for, and help againſt it; and notwithſtanding all the baſeneſs thou confeſſeſt and bewaileſt in thy ſelf, Chriſt would make the ſame VVill if he were to make it anew, and give thee as much as he hath done. Raiſe up thy Faith therefore, and at the Sacrament bethink thy ſelf; Here are the Promiſes reduced to the form of a laſt VVill, that they might be ſure; and they are ſo diſpoſed by my Lord who foreſaw all that can diſcourage me, and who would not change any thing, were all to be new done. Surely he intends as he ſpeaketh; is in very good earneſt; he will perform that at laſt, which he would not change or alter in the leaſt. Oh then! I muſt perſwade my ſelf it is all truth which is in theſe Promiſes, and I ſhould believe them more ſtedfaſtly if I did underſtand them more clearly. *None can have ſuch equal ground of believing his friend; none ſhall equal me in believing Chriſt my friend and Lord.*

6. Laſtly let it be conſidered for enſuring *the promiſes*, they *are the legacies of one who is ſole, and ſupreme judge of all pleas and cauſes which can ariſe concerning our Right and Title to them.* We believe that he ſhall come to be our Judge, is an article of our faith, and the *Father hath committed all judgement to the Son*, having appointed a day wherein *he will judge the world by the man whom he hath ordained*, who was adjudged by man unto death, died and was buried, but roſe again, and ſhall come

Symbol. Nicen.

John 5.25.

Acts 17.31.

come to judge Quick and Dead; whoſe ſentence ſhall ſtand for ever good, ſo he hath a Prerogative Royall, peculiar to himſelf; for others laſt wills are by other men decided, if any thing of controverſy ariſe concerning them. No man is judge in the caſe and plea of right between thoſe he hath made joint Legatees, but one is the Teſtator, and dieth; another is the Judge and interpreter of the Teſtament whence it doth not ſeldom fall out that the Legatees are defeated of their right, and loſe the gift of their Friend; and the mind of the Teſtator is not fulfilled becauſe it is either not underſtood by the judge, or becauſe it muſt not be underſtood (although indeed it is well enough known) this therefore leaves ſome uncertainty in a man's claim, and the event upon trial is ſometime a diſappointment. But here is no ſuch uncertainty in the event, for he is Judge who is Teſtator, and he is to declare his own mind, of whom we expect the gift, and who certainly doth well underſtand his own mind. Beſides, in expecting and claiming, the Legatee ſhall aſſuredly have all the favour ſhewed him that hee needeth. It is a rule in law, that *wills ſhould be interpreted in the more favourable ſenſe. That love which was ſo great to give the Legacy, will be great enough to adjudge it to the* Legatee. Moreover it is not poſſible that a caſe ſhould ariſe between the Legatees of Chriſt wherein the one ſhould gain, and the other loſe, for ſuch are the gifts of Chriſt that they are intire and whole to each one; none hath the leſs for any ones having much; ſo the controverſy ſhall never be but be-

tween the ſoul and its unbeleif, fears, and doubts: between the ſoul, and Satan accuſing and impleading it. And in this caſe Chriſt being Judge of his own Will, you may ſoon ſay what favourable, gracious and merciful judgement he will give; and how ſurely he will adjudge their title good, whoſe faith, love and deſires ſue for it to him. Awaken thy ſelf then! and look on what ſure ground thou ſtandeſt! who haſt Promiſes ſo full of certainty and unchangeable truth. Let thy ſoul admit no more unbelief than the Promiſes, (confirmed by Chriſt framing them into his laſt VVill and Teſtament,) do admit uncertainty. *Let not unbelief enter until thou ſeeſt uncertainty attend thine expectation from the Will of Chriſt.* Reaſon with thy ſoul; propoſe the caſe to thy ſerious thoughts. At a Sacrament I do remember the Death of my Lord Dying, and making his VVill, wherein is given to me all that which the Sacrament repreſenteth to me; remiſſion of ſin, peace in believing, ſtrength to walk with God, and after, my drinking this wine with his people at his Table. *The drinking it new with him in his Father's Kingdom.* This Ordinance is (as all other Ordinances of Chriſt are,) exceeding full of grace for every one that heartily willeth it; and this fulneſs of grace is bequeathed by VVill; this VVill valid, and to be judged, (if any caſe ariſe) by him who made it. Come then! *Will Chriſt think you enervate his own Will?* Can it be imagined that he will not ſee it performed, who lives to be his own Executor? who would make no other if he were now to die and make his

Luke 22.

VVill

VVill again? Fear not oh believing ſoul! thy claim will be adjudged good; doubt not thy Plea of right, he is Judge who gave thee the right; ſtagger not through unbeleef. *He did deſignedly give thee all aſſurance poſſible, not to prevent any unfaithfulneſs in himſelf but, to prevent all infidelity in thee.* Not to confirm his own word by any new arguments, or new bonds which might be ſure to hold if others did break; for his word, and promiſe is faithfullneſs and truth; but to confirm thy faith, and that if unbeleef broke through ſome, yet it might not break through others; if it did prevail with the ſoul againſt any one, it might not prevail againſt every one of the encouragements and perſwaſives to believe. Weigh well the certainty of thoſe promiſes which are confirmed by the laſt will of ſuch, (I ſay, of ſuch) a Teſtator who changeth not, who cannot be overruled by any ſuperiour Judge, and then ſay how great your perſwaſion of the truth of them ſhould be. It ſhould be great faith that hath ſuch great aſſurance, and ſtrong perſwaſion which hath ſuch perſwaſives. Oh that our faith were porportioned to the ground of faith laid down before us in this very matter! there can be no colour of doubt where theſe grounds and perwaſives of our belief are rationally conſidered. Bring therefore to the Sacrament an extract of the promiſes, ſet them in order before your eyes, ſee them all ſummarily contained in that one clauſe (τοῦτο—ἡ καινὴ διαθήκη ἐν τῷ αἵματι μου, Luc. 22. 20.) *This is the new Teſtament in my blood* this is a Teſtament which bequeaths to every believer the

whole purchaſe of grace, comfort, glory, and every good thing, which the blood of Chriſt was the price of. And he that bequeath'd all this, would not alter it, if he were to make his will anew; if any one will controvert my Title, Chriſt the Teſtator is to be Judge; if any would defraud and detain my part, or any parcel of it, *Chriſt lives* to be his own Executor, and *to give the poſſeſſion of all, as well as to give me title unto any.* Thus ſure are the Promiſes of the New Teſtament, the Legacies of every Believer. Here are many Arguments, and each of them I think apt enough to perſwade, were they duly improved. Reader, let thy thoughts, and deeper meditation add ſtrength to thy Perſwaſion and Faith, by drawing out the ſtrength of theſe Arguments, which may be truly called Arguments, put into thy hand, rather than handled for thee. I hope thou wilt find thy Faith taking deeper root whilſt (like a tree) it ſpreads its roots among theſe firm reaſons. I hope thy experience will, as thy judgment muſt, ſubſcribe the truth of that Obſervation.

Quò autem plura ſunt argumenta bona illa atque Idonea, quæ nobis aliquid perſuadent, eò perſuaſio altiùs in mente radices agit. PP. Salmur. diſp. de Sacra. in Gen. Sect. 46. —— *Quanto plura ſunt & illuſtriora documenta quæ ad unius rei cognitionem vel perſuaſionem ingenerandam concurrunt tanto naturaliter ſit in nobis vel rerum cognitio clarior vel perſuaſio certior ac minus dubitabilis,* Iidem de diſcrim. Sacram. Sect. 6.

Look how many more are the good and fit Arguments which do perſwade us of any thing; ſo much the deeper rooting ſhould the perſwaſion take in the mind.

How

How fit the arguments appear I know not, but certainly if they ſeem weak, it is from the weakneſs of the handler. They are of great force in themſelves, and will be mighty to the deligent, deliberate ſoul, who is willing to perſwade his faith to an increaſe.

CAP. V. *Sect.* 2.

Hope Improved on Chriſt Dying a Teſtator.

A *Second Grace improvable by our ſerious and meditative remembrance of Chriſt dying a Teſtator, is our hope.* Whoſoever doth employ his thoughts on the laſt will of the Lord Jeſus, and duly reflects upon it, will find an addition to his hope, and expectation of that good which is bequeath'd to the believer, by his Lord. *Hope is an earneſt and ſtrong expectation of a great good future, poſſible and difficult.* Hope is (προσδοκία ἀγαθῶν) an expectation of things that are good, and it ſprings, grows up, and flouriſheth with Faith, being grafted on a branch of the ſame ſtock on which Faith is grafted. The Promiſe which the Lord makes to us (for I ſpeak of a Divine hope) in which Promiſe there is (*ratio veri*) undoubted truth, and there is (*ratio boni*) deſirable good. The former St. *Paul* expreſſeth thus; *The Promiſes are Yea and Amen*, 2 *Cor.* 1. 20. the latter

Biſhop *Reynold's* of the Paſſions, *cap.* 24.

latter St. *Peter* expreſſeth thus, *Exceeding great and precious Promiſes*, 2 *Pet.* 1. 4. And the Royal Prophet hath excellently joyned both together, 2 *Sam.* 7. 28. The word of God (which was the Promiſe made to *David* by the Lord in the mouth of *Nathan* the Prophet) is true and good. Now as Faith ſprings up and flouriſheth on the truth of the Promiſe; ſo Hope ſprings up and flouriſheth on the goodneſs of the Promiſe; or in the words of the Learned PP. of *Saumur*.

Indeed Faith embraceth the Promiſe as it appears, and is true; but Hope conſidereth the Promiſe as it is, and as it appeareth to be good and future.

Nimirum Fides Promiſſionem amplectitur ſub ratione veri, ſpes verò Promiſſionem conſiderat ſub ratione Boni futuri. Diſp. de Sacram. in Gen. Sect. 47.

And this notion of Hope is warranted by the Scriptures. The Apoſtle ſpeaking of Hope, determines it unto good as its proper object, *Rom.* 8. 24. By Hope we are ſaved, ſalvation is a great good, and to this the Chriſtian Hope applyeth it ſelf. It is a Bleſſed Hope, that is a Hope of Bleſſedneſs at the glorious appearing of Chriſt our Saviour, *Titus*, 2. 13. Thus the Apoſtle deſcribeth the object of a believers Hope as it is good, and in both places he includes the futurity of this good, and makes it a condition of good as it is hoped; for Hope that is ſeen is not Hope, ſaith the Apoſtle, &c. So then let the notion of Hope be remembred, that we may ſee the influence of the laſt Will of out Dying Lord giving life, and growth to our Hopes. If our hopes are an expectation, we may expect what Chriſt hath given, if an expectation of great good, Chriſt's gift by will,

Rom. 8.24.

will cannot but be a great good: if this great good muſt be future and poſſible, it cannot but be yet to come, for we cannot receive all in this preſent life; but what is future is poſſible, yea ſure, (though unſeen and to be attained with difficulty). *Chriſt will inveſt every believer with that which he hath bequeathed to him in his laſt Will.* But I paſs from this general diſcourſe unto the particular diſcuſſing of the ſtrength and growth of our Hope when it is acted on Chriſt's laſt Will and Teſtament, in which the conſiderate ſoul obſerveth.

Sect. 1.

1. That there is an exceeding great benefit and advantage offered and propoſed to it. Chriſt hath bequeathed moſt tranſcendent bleſſings to the believing ſoul; the Legacies he hath given are not few, ſmall, dying or fading, but they are many, great and eternal. All which will appear by theſe following conſiderations.

1. *The greatneſs of his* mind, it is not to be doubted whether Chriſt were of a large and noble heart. He did excel all men in true magnanimity and greatneſs of mind, as much as he excelled all men in holineſs, and freedome from ſin. Now let this be noted, and we ſhall ſee (οἷος Ἀνὴρ καὶ δῶρα) as was the man, ſo were his gifts. A great mind accounts ſmall gifts below its grandeur. When a King (I think it was *Alexander*) gave a gift that was complemented with, becauſe it was too great for him who was to receive it, anſwer

was

was made. It was not too great for a King to give. The Scripture gives us a gheſs at the greatneſs of *Araunah's* mind by the greatneſs of his gift, 2 *Sam.* 24. 24. Indeed they do mutually declare, and ſhew themſelves unto men, ſo that the boons and Gifts of Christ unto believers do, (and could not but) bear a proportioned greatneſs and a richneſs commenſurate and ſuited to the greatneſs and largeneſs of his heart.

הכל נתן ארונה המלך למלך.

2. *Let* it *farther be noted* as was the greatneſs of his heart, ſo was *the greatneſs of his intereſs eſtate and treaſures.* Men ſomtimes have hearts too large for their houſes, and minds over-grown, and exceedingly too large for their meanes; and where this diſcord happens, there ever is a great deal leſs in performance than in purpoſe, farre leſs in execution than in deſign, and intention. But where a great heart poſſeſſeth an eſtate, carryeth an intereſs, and enjoyeth opportunities, large as its ſelf; there are ever great deſigns, rich promiſes, vaſt expectations; and theſe give being to a hope that maketh not aſhamed. The favorites of Kings enlarge their hopes to the greatneſs of thoſe gifts their Princes uſe to give. It were a diſhonour to a Prince if his Friend and favourite ſhould hope for a mean and poor gift, ſuch as every ordinary man beſtows upon his Friend. *Saul* ſpake more like a King beſtowing gifts, when he talked of olive-yards, and vine-yards, and making them Captains over thouſands. And the ambitious mother meaſured her hope and requeſt for her ſons, by the greatneſs of their maſters ſtate, when ſhe begged that they

1 Sam. 22. 7.

they might ſit the one on the right hand, the other on the left hand of their Lord in his Kingdom. So let our hopes eye the riches and treaſures of our Dying Lord, and grow great as his mind and good will, as his means and ability to enrich us, to ſatisfy us with moſt excellent Legacies, with Royall gifts.

3. *As his mind and means were great, ſo was his love and affections toward us. Jonathan's* love to *David* was a love that exceeded the love of women, but fell ſhort of the love of Chriſt to believers. It is hard to find a love that may ſhadow out the love of Chriſt, but it is impoſſible to find out a love that can equal it, or ſet it forth to us in its gaeatneſs. It is greater than the love of a Friend, a Brother, a Father, a wife; greater than all theſe, could we compound them all into one. Now where ſo great love to us, in ſo great eſtate in the hands of ſo great mind, there out hopes cannot but exceed the hopes of a man who hath the largeſt hopes from his Friend, his Brother, or Father. He knows not the heart of Chriſt, nor the riches of Chriſt, nor the love of Chriſt, who contents himſelf with ſmall hopes, or doth not enlarge his heart towards a hope, great as the love of Chriſt. See then what thou mayeſt expect ſhould be thy legacy; think what it likely ſhould be that Chriſt Dying would beſtow upon thee; would he not give the greateſt he could? ſhould you not hope the greateſt you are capable of? do not men (cloſe handed, narrow hearted, and loath to leave what they have), do they not give the moſt they can to thoſe they love moſt at their death? have not they

largeſt

largeſt gifts by will, who were greateſt ſharers in their good will? is not this the ſtandard by which waiting, hoping Heirs meaſure their hopes, and expectations from a Dying Friend let it be thine alſo, and at a Sacrament remember thy hope is juſtifiable when exceeding great; for ſo much as it is raiſed upon ſo great love of ſo great a mind in ſo great eſtate and meanes, that none can equall, or juſtify it ſelf in a compariſon with it, none (I ſay) though it were the grandeur of a King, of the greateſt King ever the Sun did ſhine upon, for if more crowns than one are at his diſpoſal yet can he not bequeath a crown to every loyal ſubject, to every faithful councellour, to every dear Friend, to every dutiful child; Chriſt thy King, thy Friend (oh believing ſoul) could alone do this and indeed hath done it by will; this thou ſhouldeſt remember, and conſider at the Sacrament. The renewed memorial of Chriſt thy Friend Dying a Teſtator, and renewed thoughts of thy Friends greatneſs who is thy hope, will be a renewing of thy hope, and an addition to its greatneſs.

Luk. 22.29. Διατίθεμαι ὑμῖν βασιλείαν.

Sect. 2.

2. As the greatneſs of our expectations, ſo in the next place, *the goodneſs and real lovelineſs of what we expect either doth add, or might juſtly add to the growth and increaſe of our Hopes.* Their Hope may well be a growing Hope which is animated, and quickened by ſuch growing goodneſs. Among many croſs occurrences which may, this often doth leſſen our Hopes, their greatneſs may poſſibly want

want commenſurate goodneſs; the quality and relliſh of it may not be ſweet enough, though the fruit may be larger then we expected. The maſſy bulk may be too great whilſt the uſefulneſs, and profit of it may be to little. *David* ſpeaks of ſome who had more than heart could wiſh but this overgrown increaſe, adds to their pride and atheiſm, and proves a ſnare to them, *Pſal.* 73. 4, 5, 6. With the 8. & 9. *verſes*. Their vices increaſe as do their riches; This a poyſonous quality of all worldly greatneſs, and this venom frequently embitters the conſiderate man's Hopes, and this ialwayes empoyſoneth the inconſiderate man's enjoyments. But on the other ſide, the believers Hope, (through the death and Teſtament of Chriſt) hath in it goodneſs as well as greatneſs; goodneſs to ſweeten our Hope, and to ſanctify our enjoyment; the unbelievers Hope and acquiſition, makes the eſtate greater, and the perſon viler; but this of the believer makes his eſtate more great, and his perſon more gracious; it makes him happier in his poſſeſſions, and holier in his affections, and ſo betters both the man and his condition. In this the believers Hope excelleth all other which will, I hope clearly appear, if at a Sacrament we meditate on.

1. Firſt the Moral goodneſs and excellency of thoſe things which Chriſt hath willed to us, they are full of purity, and therefore full of lovelineſs. If Moral vertue were ſo deſirable in the eye of the Philoſopher that he could ſay every one would fall in love with it, if it were, or could be ſet forth in its native beauty to the eye, what then will the Holineſs of Chriſt's

Chriſt's Legacies be to a gracious ſoul? what will Moral vertue (whereof Chriſt's Legacies are full) enhaunced, and dignified with the addition of grace (which Chriſt doth adde to his Legacies) *Joh.* 14. 16. *I will pray the Father, and he ſhall give you another comforter that he may abide with you for ever*, & *ver.* 16. *The ſpirit of truth.* Behold here a Legacy which bequeaths all Moral vertues, and all ſanctifying graces at once; in this one gift you have greater and choicer gifts than all the world can give. Here is greatneſs, and riches; here is goodneſs, and righteouſneſs. In one word, the great gifts of dying friends have corrupted many a fair and well tempered nature, but lo! here's a Legacy greater then all thoſe, and which hath rectifyed and beautifyed many a crooked and vitiated nature. *I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keep them fom the evill, Joh.* 17. 15.

Now as he praies it may be ſo with them, he powerfully worketh upon them, and it is ſo with them, they are kept from the evil: For he imparteth thoſe internal operative excellencies to his living Friends which firſt filled his pure ſoul; *of him we receive grace for grace*; And *he becomes a quickening ſpirit.* and as he took upon him our Nature that he might ſuffer for us, ſo he imparteth his Holy Spirit, maketh us partakers of the Divine Nature, that we might reign with him; and in all this he excelleth: for only Chriſt can by Will and Teſtament make over, and impart the endowments which adorn the mind. Thy learned Friend may bequeath to thee his eſtate,

eſtate, his bookes,but he cannot give thee his learning; thy Chriſtian parent may diſpoſe an ample eſtate to thee, but he cannot be priviledged to diſpoſe a drachm of his grace unto thee. But here is ſuch a Friend who might warrantably, and who hath graciouſly ſaid,*Becauſe I live,ye ſhall live alſo, Joh.*14.16. For he can give a ſpiritual life in holineſs, and grace, and he can preſerve and finiſh it; he can at laſt alſo give an eternal life in glory and happineſs; this he giveth to all who are given to him by the Father, *Joh.* 17. 2. This is the Moral ſpiritual goodneſs of his gift which renders not onely the condition of the perſon,but the diſpoſition of the mind better, and which excels no leſs than vertue excels wealth,no leſs than the mind excels the body, or grace and Heaven,excel gold and earth.

2. *A goodneſs of reſt, peace and Satisfaction attends the greatneſs of this Legacy.* (I do wittingly change the terms which the ſchoolmen would here have uſed, and do rather chuſe to call it as I have done, a goodneſs of reſt,or peace,or ſatisfaction.) 1.The poſſibility that our great hopes may be attended with great anxieties and dangers. 2. The danger leſt they ſhould turn to troubles and diſquietudes as great as our Hopes. 3. The uncertainty which will be moſt, our happineſs that we meet with, or our unhappineſs that we miſs of,our great worldly expectations and Hopes. 4. Finally the moſt undoubted certainty that our great worldly Hopes ſhall not, and that indeed they cannot,afford us a commenſurate reſt, and that our largeſt expectations ſhall (like rivell'd half withered fruit) give the

lye to the fair bloſſom, and ripen into a ſowre, and ungrateful fruit, and ſet the teeth of him who feedeth upon it (like ſwore Grapes) on edge; and make the man for ever moſt miſerable, becauſe he was once moſt miſtakenly accounted happy. Theſe four attendants of our worldly Hopes, like the four winds, do interchangeably toſs us, and at laſt, daſh us on thoſe rocks which have wrackt others. Now the believers Hopes are of a contrary Nature, and do give great reſt whileſt they are expected, and greateſt ſatisfaction when they are attained. There is nothing in the greatneſs of a believers Hope to abate the goodneſs of it; for it is a Hope which at laſt will give an everlaſting reſt. It ſhall never make aſhamed. It is bequeathed to us in thoſe words of our Lord; *Theſe things have I ſpoken to you that in me ye might have peace, Joh.* 16. 33. Oh deſireable gift! peace in Chriſt! were it no more than peace, yet would it be more than our richeſt, mightieſt, wiſeſt Friends could give us: their Legacies are often an occaſion of trouble, jarrs, and bitter contention, ſeldom a cauſe of peace to us in our outward affairs; never a cauſe of peace to us in our ſoul. The peace of ſoul muſt be ſought in Chriſt, and behold here it is bequeathed to us! farther yet, it is a peace or reſt with Chriſt in glory, *Joh.* 17. 24. *Father, I will that they alſo whom thou haſt given me be with me where I am, that they may behold my glory.* Where we ſhall be like him both in his reſt, and in his glory into which he is entred to take poſſeſſion for himſelf, and for believers. Bleſſed they who have ſuch

Miſerrimum eſt fuiſſe felicem.

ſuch great, who have ſuch good things to Hope for! look then upon the greatneſs and goodneſs of thy Hope and expectation from ſuch a Teſtator, from ſuch a Friend whoſe laſt Will thou doſt, or ſhouldeſt conſider at a Sacrament, there thou wilt ſee that thine are, or might be, the beſt and greateſt Hopes which are,

Sect. 3.

3. Thirdly and Laſtly, *Enhaunced and raiſed yet higher by the certainty and aſſurance of poſſeſſing, enjoying and living upon them at laſt after we have conquered the difficulties which lye in our way.* As the greatneſs, and goodneſs of our Hope ſo the aſſured certain, future poſſeſſing, and enjoying the great good we Hope for, ſublimateth our Hopes. This certainty of our future poſſeſſing them is like the root of a faire and ſpreading Tree on which all the branches, leaves and fruit depend for ſap and beauty, with growth and life; Great Hopes without this root are but great preſumptions. And expectations of good without this future certainty, are but waking dreams, and ſelf-abuſing flatteries: ſuch Hopes ſhall no more grow and flouriſh than the ſtock and branches of a Tree whoſe root is cut off from the body; ſuch is the Dying Hope of hypocrites; but the Hope of a hungring, meditating, believing, communicant is a living Hope; a Hope that hath a good, vigorous and juicy root, which though it ſpread among difficulties, yet taketh the faſter hold, and ſtandeth (like Trees on rocky

grounds much more firm. It is this future certainty which gives both the being and the name to Hope which maketh not ashamed; a wise man will be ashamed of a Hope that hath little or no probability, and the confident self flatterer shall be ashamed of a Hope that hath no truth in it. The wise man lays such Hopes aside among unexpected possibilities, looking not for them before the sky falls, a net to catch larks; only the rash and inconsiderate accounts them promising Hopes until they prove lying vanities; of this kind are almost all our Hopes of great success and prosperities in worldly affairs; they are very uncertain, or not very probable, or else very unprobable, and next to impossible. But that Hope which a believer buildeth upon the Death of Christ dying, and making his Will, is not clog'd with impossibility, or with improbability nor with uncertainty. The difficulty which lieth in our way of attaining our hope, is intended and proportioned to whet and set a sharper edge on our desires and diligence. We may conquer these difficulties, and if we conquer we shall assuredly enjoy our Hopes. Nay the enjoyment and living on our Hopes, are not more certain than the conquering of the difficulties which kept us at distance from our Hopes; we shall overcome those difficulties, & conquer those enemies of our rest, and at last enjoy our victory in our rest. And I pray who can say half so much for his worldly hopes? if these are great, are they not uncertain? doth not their uncertainty grow as doth their greatness? of all men he is most doubtful, & uncertain who fix-

Si rueret Cælum, &c.

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eth his thoughts upon hopes that are moſt lofty and ambitious. Not ſo in theſe hopes of the Believer, whoſe greateſt hopes are commended to him by their certainty. A Believer is more certain of a Crown and a Kingdom, than he is of his Friends, Eſtate or Honours on Earth. Now this certainty lyeth upon the ſtability and firmneſs of the Teſtament of Chriſt the Teſtator, who died to give validity and confirmation to the Teſtament, and who liveth to give out the Legacies which he hath bequeathed. Thus *the Teſtament is become of force by the death of the Teſtator, and the gifts become ſure by the life of the Teſtator*, who ever liveth to bring us into the poſſeſſion, and to continue us in the Poſſeſſion of thoſe great and good things which we hope for by vertue of his bequeſt and gift. In few words, look over the *(Bona legata) good things bequeathed, Life Eternal, Remiſſion of ſins, gifts of the Holy Ghoſt*, &c. Examine the Will of Chriſt, which is yet to be read in the Scriptures of the New Teſtament, eſpecially ſearch the ſeveral Promiſes; ſee what they contain, and then ſay of them, All theſe are the legacies my bleſſed Lord hath given me by his laſt Will; All theſe Promiſes are now Yea and Amen. Were they only the Will of a man, yet no man ſhould add to them, or diſannul them; they are ſacred, and muſt not be violated: how much more inviolable ſhould the Teſtament of Chriſt be kept. The

Vid. ſupra this ſtability, the ground of a Chriſtians Faith, c. 5. ſect. 1. &c.

Porro bona legata--ſunt illa, vita æterna, remiſſio peccatorum, dona Spiritûs Sancti, &c. Ben. Aret. Prolegom. in Matth.

Teſtament of the true and faithful Witneſs, is faithfulneſs it ſelf. Until Faithfulneſs degenerate into Perfidiouſneſs, until Truth turn into a Lye, or until Darkneſs be Light, not ſooner, nor more unexpectedly ſhall the Believers intereſſe in the laſt Will of Chriſt deceive and fail his expectations. Oh glorious Hope, whoſe bright beam may well turn the illuſtrious hopes of the worldling into a darkſome and undeſired anxiety or deſpair! Oh bleſſed ſoul! which can deſpiſe the promiſing confidences of worldly hopes, and caſt them off as unqueſtionable uncertainties (ſuch they are) and inſtead of theſe can pitch upon, perſue after, and long for thoſe ſure Promiſes, the rich Legacies, the lively Hopes, and heavenly Treaſures, which Chriſt maketh the firm, valid, and unchangeable Intereſs and Eſtate of every Believer.

Before thou come to a Sacrament (oh my ſoul!) look better to thy hopes, ſurvey their Greatneſs, weigh their Goodneſs, and duly conſider their certainty; and diſcern whether any hopes are comparable with them in either Greatneſs, Goodneſs or Certainty; or in any thing that is a part of the beſt and trueſt hope; and when thou haſt viewed the precellence and matchleſs worth of thy hopes, I dare warrant thine increaſe and growth in this grace ſhall bear a proportion to thy conſideration, and weighing of thoſe forementioned excellencies. Remember, I confine not thy thoughts to theſe particulars, I mention them as thoſe which did firſt and eaſieſt offer themſelves to mine own thoughts; if thou who readeſt with better judg-

judgment pitcheſt upon more quickening and improving meditations and arguments, bleſs God who gave, and pray for me and others who would deſire as lively and awakening arguments, and help us in our need. In the mean time, this certainty of theſe great and good things, doth according to the meaſure of their clearneſs and ſtrength in my ſerious meditations raiſe in me, and improve a longing deſire of an aſſured intereſs in him who hath given theſe things by Will, of which Deſire and the Improvement thereof I purpoſe to treat in the next Section.

CAP. V. *Sect.* 3.

Chriſt Dying a Teſtator, Improves Deſires of Union to Chriſt, and Communion with him.

THERE is certainly as little doubt that Deſire after Union to Chriſt, and longing for intimate Communion with Chriſt, is needful and requiſite in every Communicant; as that the ſoul is not fit for either Union or Communion which deſireth them not; and I ſuppoſe thou art no Chriſtian if thou art ſo ignorant as to preſume on fitneſs, or to flatter thy ſelf into expectation of any ſpiritual Improvement by the uſe of the Sacrament without theſe Deſires and Longings of Soul after Chriſt: theſe Deſires are the ſoul's *Fames optimum condimentum.*

hungrings after Chriſt, and they add ſweetneſs to this Bread of Life. A man that hath loſt his ſtomach, who can taſt no ſweetneſs in the choiceſt food, is as fit to be a gueſt at a Royal feaſt, as a ſoul without deſires of Union to, and Communion with Chriſt, is fit to feaſt with the Lord at his table in the holy Sacrament. He that is the deſire of all nations, *Hag.* 2.9. will be ſought after, and found out by thoſe of every nation which deſire him. Thou who doſt not deſire him, doſt reject him and deſpiſe him, and hideſt thy face from him, as the Prophet *Iſaiah*, 53. 2. 3. hath ranked thee. And can rejecters of Chriſt be fit for communion with Chriſt? can deſpiſers of Chriſt Hope for a welcome entertainment with Chriſt? will he diſcloſe the ſecrets of his love to ſuch as hide their face from him? either thou muſt deſire him, or thou ſhalt never diſcern him or delight in him at a Sacrament. Chriſt is that carcaſs to which the ſoul, as the Eagle, gathers; but deſires are the wings which carry the ſoul to Chriſt. He deſires to draw us to himſelf, theſe deſires appear in this, that Chriſt doth lay open his excellency for us, and our need of him, and ſo attempts to raiſe our deſires, nay gives ſome ſtrength that we may deſire; If we either ſupinely neglect, or prophanely reject him, we ſhall be ſure to miſs and go without him. Not one of the invited gueſts which put him off with an excuſe did taſte of the prepared feaſt. They deſire no ſuch feaſt, and Chriſt at laſt lets them know he expects better gueſts. Who ever will be a gueſt at the table of the Lord; muſt unfeignedly deſire

Luk. 14.24.

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an intereſs in the Lord, ſo as the Lord declares himſelf willing, and ready to admit his gueſts to a communicating and partaking of benefits by him. Now among many other habitudes, and relations he admits us as a Dying Teſtator admitteth Legatees to partake of the benefits bequeathed by will. And in this there lye many prevalent inducements or motives to quicken our deſires after the intereſs of a Legatee, in the Will of Chriſt the Teſtator. As

Sect. 1.

1. *The goodneſs of thoſe gifts which Chriſt giveth by Will,* theſe Legacies are *not ſtained with the tincture of vice which would deflower the innocency of the mind, and render the perſon culpable; nor have they any tincture of unpleaſantneſs that might diſtate the ſoul.* There is neither poiſon in them to kill, nor any gall in them to embitter; they neither diſtate, nor deſtroy. They are incomparable, ſpiritual, eternal goods which aſſimilate, and render our perſons like unto God in holineſs; goods which render our ſtate like to his in happineſs, in both which we are not ſtraitned by the narrowneſs of the gift, but by the narrowneſs of our natures; we might have more given, could we receive it; we are ſtraitned in our own ſelves, as the Apoſtle ſaid in another caſe. What the goodneſs of the gift is to allure and wooe us to deſire it, I ſhall not here repeat, but refer you to the foregoing ſect. ſect. 2. pag. 67. and *ſeq.* Hoping you are able to apply goodneſs (the object of

of your Hope) unto your deſires that it may be the object of them. *He can do but litle that cannot deſire that were his poſſeſſion which is the Hope of every Chriſtian.* I never knew any Hope which could not eaſily run out into deſires, eſpecially if attended with this.

Sect. 2.

2. *A fair poſſibility of graſping our deſired good.* I know a naked poſſibility makes *Good* the object of my deſire; I may deſire what I may obtain, but a fair poſſibility or promiſing probability commands my deſire.

Deſire, and a ſupine negligence is as culpable as a deſponding backwardneſs when ſuch an invitation awakeneth our diligence, and encouragerh our Hope. It was the poſſibility of the attempt which made blind Mat. 10.47. *Bartimæus* to cry, this gave life to his deſire, and his deſire groweth as the poſſibility grew to a probability; his mind was quicker than his body, and he roſe the ſooner when he heard he was called for; the like motive prevail'd with the woman who had a bloody iſſue; it were no hard task to illuſtrate this farther, but I muſt deſcend to veiw what particular poſſibility there is of intereſſing the longing, deſiring heart. What fair promiſing likly-hood of ſatisfaction to our deſires after a portion and ſhare in the Legacies of Chriſt.

4 Evidences of a poſſible ſucceſs. Now there are four things which clear up the poſſibility of thy ſucceſs, whoever thou

thou art that doſt deſire and long after a ſhare in theſe great and good things.

1. *The ſucceſs of others who once were as unlikely as thou art*; there is not one among the heires and Legatees, but at firſt was as far off, and as unlikely to ſpeed as thou. They were at as great diſtance from Chriſt, cared as little for him, ſaw as little of their need of him, were as ſecure in their poverty as thou art, and yet many ſuch have been admitted to a ſhare in the riches and goodneſs of theſe Legacies. And why ſhouldeſt thou bar thy ſelf? why ſhouldeſt thou not try with Hope, what others have tried and effected with ſucceſs? the deſire of perſons (as bad as thou art) have been granted when they have wiſhed, deſired, prayed for the ſanctifying, beautifying, pardoning ſaving gifts of this great Teſtator. O then wiſh heartily, deſire unfeignedly, pray fervently and thou ſhalt certainly ſpeed, for ſuch deſires have the promiſe. 1. Others have ſucceeded.

2. *Deſires, ſuch as we ſpeak of, are the heirs of the promiſes.* Chriſt hath engaged himſelf by promiſe to be their riches, their righteouſneſs, their happineſs, who thus deſire him; this the ſeeking which ſhall find; this the knocking which will at laſt prevail for admiſſion. Chriſt who ſeldom, or indeed never I think humoured the curioſity of any man's deſire, yet did graciouſly lay his journey by the Sycamore Tree that *Zacheus* might have what he deſired, a ſight of the Meſſiah, and that he might meet with ſalvation too; which I doubt not was part of his deſire mixt with a ſmall portion of curioſity. 2. Such Deſire are heirs of the Promiſes.

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He would see the person of that wonder-worker whose works bespake a beleif that he was the Messiah, and this Messiah gave all that *Zacheus* desired, and as much as he could Hope.

3 Christ is very willing they should succeed.

3. *The willingness of Christ to satisfy such desires evinceth the possibility of thine attaining an interess in his last Will.* Never was any soul so willing to receive the Legacy as Christ is to give it; *Christ gives the desires after the Legacy, and then gives the Legacy to those desires*; wert thou to treat with one who were hard to be intreated, thou couldst have but a faint possibility. Now thou treatest with one that is easy to be intreated, thou hast fair probability to encourage thy desires. Christ willingly came to seek thy good when thou didst not desire it; and surely he willingly, and readily will shew it, and cause thee to find it when thou desirest to seek it. He will be found of them that seek him, since he was so gracious as to be found of them that sought him not.

4, Christ delighteth to distribute his riches to Desires.

4. *The delight which Christ taketh in dividing his riches among such as thus desire them,* proves thou art within a possibility of getting a share in them; he delights to give more than thou canst delight to receive. *The giving* them *pleaseth him as much as the gifts can please thee.* A Dying Friend never made his last Will, nor disposed rich Legacies to his best beloved, and highest prized Friend with that delight which was in the heart of Christ towards such as thou art (if thou desirest him) and it will now highly please him to give thee investiture, and possession of all that which he

he deſigned for the Deſiring ſoul. Now if Chriſt do delight to give what thou deſireſt to receive, mayeſt thou not rather triumph and glory in a certainty of receiving, than languiſh under the fears of impoſſibility to obtain them? what can reſtrain thee from doing what thou delighteſt in, and haſt power to do? or doſt thou think more hardly of Chriſt than thou wouldeſt have thy Friend think of thee? doſt thou who art but a ciſtern delight to ſatisfy the deſires, and to ſedate the thirſt of thy Friend, and will not the fountain, the ocean of goodneſs delight to ſatisfy thy deſires, and to cool, allay, and remove the heat of thoſe deſires which are the torture of the ſoul, until they are ſatisfied? Whileſt Chriſt is what he is, thy deſires have a poſſibility to animate them, and to draw thy ſoul into rational expectations of finding admiſſion with the reſt of thoſe who ſeek their treaſures in him. Theſe two grand primary, and choiceſt ingredients of what is deſireable, (goodneſs to ſatisfy our expectations, and poſſibility to encourage our endeavour) are we find in this project. Now there is a third external requiſite in that which is deſirable, and that is

Sect. 3.

3. *A partial abſence or diſtance of that poſſibile good from the ſoul deſiring and purſuing it.* What we deſire muſt not be too far diſtant leſt it ſeem impoſſibile; deſires are the wings of the ſoul by which it travels toward its reſt; if the journey ſeem too long the ſoul is liklieſt

The Object of the Deſires, *qua tale*, is apprehended as abſent and diſtant. Dr. *Reynolds* of Paſſions. c. 16.

likelieſt to ſit down, and ruſt in ſloth, and deſpair of attaining; if the good be preſent, and at no diſtance, deſires will change nature, and turn into enjoyment, and delight; or if any thing of the nature of deſire do remain, it expatiateth it ſelf in wiſhes and longing, not for the thing it ſelf (which is preſent, and enjoyed) but for the continuance, and abode of it. So then a mixture of theſe two, abſence from what is deſired, and nearneſs, or convenient neighbourhood of it to our induſtrious diligence, is the temperament of what is properly deſireable, or the object of our longings and deſires. Now this alſo may eaſily be diſcerned in this Will or Teſtament, which propoſeth, promiſeth, encourageth, and enſureth moſt excellently deſireable good, and in doing this it ſets them at convenient diſtance that our Deſire might do (as the Patriarchs Faith did in like caſe) ſee them afar off, be perſwaded of them, and embrace them. We are not kept wholly ſtrangers to theſe rich gifts, and Legacies, then we could not deſire them; but we have poſſeſſion of ſome part of them which feed's our deſires, which increaſeth our longings, as a ſpare diet doth both feed the body, and ſtrengthen appetite. It is reported of the *Gauls*, that they had no deſire to poſſeſs *Italy* until they had taſted the ſweet grapes of the *Italian* Vines; ſo ſoon as they had taſted, they ſtrongly deſire, ſuddenly reſolve, and vigorouſly attempt the conqueſt of it; ſo is it here, total abſence and ignorance quencheth our deſire, but a partial knowledg, and taſte enflameth it. *They deſire more who have*

Πόρρωθεν ἰδεῖν καὶ ἀσπάσασθαι.

have taſted any thing of Chriſt, and *they long for full poſſeſſion of* the whole inheritance *who have found the advantage,* joy and comfort *of a ſmaller allowance.* Juſt ſo it is here, Chriſtians have their preſent allowances both in juſtifying mercy, ſanctifying graces, and in refreſhing conſolations. But indeed, theſe are now ſmall to what they are to be hereafter. Theſe preſent diſburſments are from Chriſt executour of his own will, as the diſburſments of an executour entruſted with orphanes whoſe breeding muſt be paid for out of the improvement, but the Legacy muſt be paid into their owne hands at full age. Oh how doth ſuch one deſire, and long for theſe two things (1.) that he had greater interreſs in the affections and favour of ſuch an executour, and (2.) that his full age were accompliſht that he might have the full ſtate in his own hand. So doth the preſent enjoyment of Chriſt's allowance ſet the ſoul on deſireing more intereſs in Chriſt, that his allowance of grace, peace and comfort may be greater; And then, That which is abſent, (which indeed is far the grater and better part) that which the ſoul is fetching in by deſires, that (which it wiſheth becauſe it wanteth.) doth make it wiſh for that full age which alone ſhall receive the full, rich and glorious Legacies. Theſe are the common incentives of deſire which uſually prevail with us to wiſh and deſire. Theſe are to be found as much, nay more in theſe bequeathed gifts than in the beſt objects of natural, or meer moral, or unſanctified rational deſires. Are the objects of ſuch deſires thought to

be

be good? yet are they not comparable in goodness with the gifts Christ bequeaths to us.

Are those possible? and may they be attained? so are these: And somewhat more then possibile, they are fairly, and promisingly probable.

Are those well tempered with some present taste and with a greater sweetness to be delighted in for future? yet in this they infinitly fall short of future sweetness to be tasted in the gifts of Christ. And this brief comparison of the different degrees of desireableness in these different objects should lead me to a larger discourse of the transcendency of the one above the other, but I will content my self to shew in as few words as possibly I can this one thing, *viz.* That whereas other men are content to desire good upon the uncertainty of obtaining, or with perplexity in desiring, and withall at last do possess with unsatisfied minds. The desiers of the believing soul excelleth in all these.

1. *In the certainty of obtaining a portion in the rich Legacies of Christ, he shall be sure to have his portion in them who is sure he doth desire them for his portion.* No soul ever desired Christ so earnestly as Christ doth desire it; he is willinger to bring, than we are to be brought to glory. His willingness makes it certain; But I mention three things more;

1. *The form of his Will and last Testament,* which is *so made, that there is room for all desirous, longing soules,* the Invitations, the Call, the perswasives, the promises, the commands of the Gospel run so general, that

which

he is no Chriſtian who knows not that there is room for the deſires of every believer; other mens wills framed, ſealed and publiſht, exclude all but thoſe which are mentioned in them. Chriſt's will is ſo framed, that thou, and I, and every hearty willing ſoul may enter our names for a Legacy, and receive it; and farther, though none elſe, yet

2. *All the kindred of Chriſt are compriſed in his will,* which kindred are not by naturall generation, but by gracious Adoption, and ſo it may be enlarged by new additions of new Friends. Thus thy hearty deſires will ſurely enroll thee among the kindred of Chriſt, ſo thou mayeſt certainly (if the fault be not thine own) be of the alliance, kindred and family of Chriſt, and as certainly be ſharer among others of the Legacies given by Chriſt, who laſtly hath left

3. *Aſſets to pay every Legatee; he hath grace enough to make good the Legacies of grace; He hath merit enough to make good the Legacy of juſtification; he hath the fulneſs of the ſpirit of holineſs to ſatisfy the claim of every one who would perfect holineſs; he hath glory great enough, and crowns many enough to crown and glorify*; and ſo to make good all his Legacies which concern the glorifying of believers. This is the certainty of thy future obtaining thy deſires, if thou doſt heartily deſire. And who would not pray, and ſtrive after thoſe deſires which ſhall certainly be ſo fullfilled? uncertainties awaken other mens deſires, and ſhall thy deſires oh Chriſtian! ſleep and dye when they have ſuch encouragements? nay farther yet.

2. *Other deſires are attended with perplexing anxieties and cares.* They grow among thorns, and pierce the very heart; it is not eaſy to diſcern whether they diſquiet moſt in the failure, and diſappointment at laſt; or in the ſolicitous longings of the heart whileſt they are expected; there is trouble more than enough in both the wracking deſire, and in the killing diſappointment: Now thy *deſires* (O chriſtian!) *after a portion in theſe Legacies* of Chriſt *excel in theſe two* things; *firſt when they commence and turn into enjoyments, they do not diſappoint*, and next, *whileſt they are deſires, they afford and give ſome good meaſure of ſatisfaction to the ſoul.* For they are deſires fixed upon a good which is in ſome degree already enjoyed; *Chriſt and his benefits are ever enjoyed whileſt ſincerely deſired.* Theſe meſſengers of the ſoul ſeeking for Chriſt are ſent by Chriſt himſelf who is with the ſoul, much as he was incognito with the Diſciples before he made himſelf known in breaking of bread. The ſoul deſireth Chriſt abſent, but theſe deſires are raiſed in the ſoul by Chriſt preſent. And as a Friend in a diſguiſe ſometime viſits and feaſteth with his Friend cheering, and comforting him, and minding him of his abſent Friend, and raiſing wiſhes and deſires after him as abſent (who indeed is preſent with him, and entertaineth him; ſo doth our bleſſed Lord ſatisfy the deſires of them that love him, and that long for him. *He is enriched by Chriſt who truly deſireth the riches of Chriſt.* Theſe the advantages of the Chriſtians deſires, oh then let out thy deſires, fear not to ſet thy ſoul in a longing fit for Chriſt

Christ whilst thou longest thou shalt enjoy, and ere long thou shalt see how much thou hadst of him all that time wherein thou thoughtest thou hadst no more of him than an empty desire, or hungring wish for him: thy desires are like the Mariners approaches to the spicy Islands; the sweet and delicate odours assure them they are not far off and delight them untill they set foot upon the shore, so Christ assures and delights the desirous soul; so Christ sends abroad the sweet perfumes of grace and glory. These refresh the soul untill its arrival where it shall live upon full satisfactions, which is a

3 *Third excellency in which the believers desires after these Legacies of Christ do exceed all the best desires of other men, who must ever write over them, lesse in hand than in Hope: the believer on the contrary must write this as the motto of his possessed desires, great in Hope, greater far in hand*; or as the Queen of *Sheba* said in another case, *It was a true report which I heard in my own land, but the one half of their glory was not told me.* These things which draw out the desires of other men are like the Apples of *Sodom*, beautiful, and please the eye at distance, but they moulder into ashes when the hand gathers them, and they who feed on them, feed on ashes. Such are honours, such are pleasures, such are the riches of this world, and of men of this world fully uncertain when we purpose to seek them; fully vexatious whilst we are seeking them, fullest of torment and disappointment when they are grasped, and possessed; yet our desires after them are passionate and earnest, our

—*Minuit præsentia famam.*

1 King. 10. 8

contrivances to obtain them are solicitous, and secret, our pursuit vigorous and unwearied. But Christian! here is honour, a crown bequeathed; here is joy, an eternal feast on the fruit of the true vine, in the Kingdom of thy heavenly Father; here are treasures bequeath'd, an inheritance, a Kingdom, and all proposed to thy desires with transcendent advantages; they are certain that thou mayest pursue them with Hope; they do refresh whilest thou art pursuing that thou mayest not languish and faint; they satisfy fully and eternally, that thou mayest never repent thy labour. Look on these, and *let them have but as much of thy desire, as there is of desireableness in them, above all other things, and then I am sure thou wilt desire them above all, and rest in them after all.* Awake! Awake! oh my soul! and before thou make thy approach to the Lord's table, look over the last Will and Testament of Christ thy Lord; see there is pardoning mercy to take away death which is the desert of sin; there is purifying mercy to take away the filth of sin, to dry up the poisonous fountain of sin; there is pacifying mercy to take away inward distracting troubles; there is interceding mercy to procure acceptance of all the good thou dost; there is preserving mercy to keep thee from falling away and perishing; there is crowning mercy to encourage thy expectations, and satisfy thy best and largest desires. In a word, here is Christ's Spirit, his Righteousness, his Kingdom with eternal life given by Will and last Testament, and all these rendered to thee as Christ's Minister tenders the body and blood of

of Chriſt to thee: all theſe things are delivered to thee in the copy of Chriſt's will, ſealed unto thee at the Sacrament; and thy deſires are now expected. Good things, and poſſible, yea certain, and enſured to thee, (if thou wilt but heartily deſire them.) Awake therefore a ſincere wiſh, a ſtrong longing after them that they might ſtatisfy thee. All theſe are thine if thou wilt be Chriſt's; oh then deſire he would unite thee to himſelf that thou may'ſt be one among them that are one with Chriſt; theſe ſhall be heirs to theſe great things; theſe muſt be of Chriſt's kindred and alliance; this alliance is not by natural conſanguinity, it is by a fœderal covenant Union, and this Union is effected by us for our part by willingneſs and deſire; ſay then, art thou willing to loſe and miſs theſe great things? or doſt thou think them unworthy of thy deſire? or rather doſt thou not wiſh thou couldeſt deſire them? doſt thou not feel thy heart kindly bubling forth ſuch affectionate deſires as theſe after Chriſt? oh that I were of that happy family which are ſo bleſſed with Chriſt! oh that my name were written in the will! oh that there were a blank where I might ſecretly or openly write mine own name there, then I would as *Jacob* (yet without offence) ſteal a bleſſing! oh that there were ſome would ſhew me how I might imbody my ſelf with this houſhold and kindred! why now if ſuch deſires ſtir, behold here is a ſhort, but a ſure method: *Longings and deſires after nearer Union and cloſer conjunction with Chriſt, heary deſires of communion with Chriſt will do this great work,*

and enſure this excee ding rich bleſſing to thee. Bleſſed are they who thus hunger and thirſt after righteouſneſs, for they ſhall be ſatisfyed. Thus renewed meditations on the common incentives of deſires, and renewed meditations on the peculiar, and extraordinary incentives of our deſires, in likely-hood can do no leſs than increaſe our deſires after this moſt deſireable Union to Chriſt.

CAP. V. *Sect.* 4.

Love and eſteem of Chriſt, Improved by his Dying a Teſtator.

Love and Eſteem of Chriſt 4th. Sacramental Grace improved.

A *Fourth Grace improveable by the meditation of Chriſt's Death as ſuch a loving and bountiful Legator, is love and high eſteem of his perſon and concernment.* There are ſome graces which may be better ſpared in part, or in whole, others that are more needful for a communicant at the Lord's table; joy in believing may be little, perhaps none, yet the ſoul not unfit for the Sacrament. But the grace of love to Chriſt, with an high eſteem of the perſon and concernments of Chriſt, is ſo needful, that whoſoever either loves him not, or loves him not for his own ſake, is unworthy of this great ordinance. It is diſputed whether *Judas* did partake of this Sacrament, but it is not diſputable whether a heart like his, whether a man or woman who loves Chriſt no more than *Judas* did love him, be fit for the Sacrament. It is a feaſt for Chriſts Friends ..

Friends, it is an entertainment for his beloved ones, if that invitation, *Eat O Friends drink yea drink abundantly O Behold*, Cant. 5. 1. Be not intended principally for a ſolemn bidding to this feaſt, yet the general equity, or congruity of it warranteth the Friends and lovers of Chriſt, and none elſe to come. The enemies of Chriſt muſt expect other kind of entertainment; *it is bring thoſe mine enemies and ſlay them before me.* In one word, that heart which is not full of love to God, is full unfit for any approach to God in any ordinary and common duty; much more unfit for this extraordinary and ſolemn acceſs to the Lord. Now in the Teſtament or laſt Will of Chriſt we may diſcern moſt evidently

1. *A love which deſerveth to be very highly prized, a love toward us wich none but Chriſt ever did or could bear and expreſs toward us:* A love which entitled us to a participation of a Kingdom, for as the Father hath given a Kingdom to him, ſo hath he given a Kingdom unto us; herein appeareth the largeneſs of his love to us; what he hath given declareth how much he loved, and the time when he gave ſheweth the conſtancy of his love to us; he loved us to the laſt. Now ingenuity ſets a value upon men according to the love men bear to their Friends, and I am aſſured who ever readeth the laſt Will of Chriſt readeth the greateſt, the conſtanteſt love; and why then ſhould it not be eſteemed their duty to ſet the higheſt price on Chriſt?

2. *The incomparable excellencies which he was maſter of.* The Legacies which he giveth manifeſt what ſurpaſſing treaſures he was

poſſeſſour of; *theſe for kind are ſpiritual, for duration eternal, for ſuitableneſs full and ſatisfactory, for uſe ſweet, ſafe and pure, for certainty unchangeable*; of all which ſomewhat hath already been ſpoken, therefore no more ſhall now be ſaid. The vaſt riches of ſome men have been kept cloſe until their laſt will hath diſcovered them, and how then have ſome men admired them? indeed we cannot underſtand the full treaſures of our bleſſed Lord until we come to read his laſt Will and Teſtament in the light of glory with eyes of immortality, and then he ſhall be admired in all them that believe, 2 *Theſ.* 1. 10. The believing ſoul when he views the treaſures of grace, comfort and glory made over to him by Chriſt's will, cannot but admire the incomparableneſs of his perſon; and although the believers eſtimate of Chriſt be ſo ingenuous as to prize Chriſt for his own worth, yet it cannot be unthankful, or not prize him for his gifts beſtowed on us. Whenever thou art going to a Sacrament (if other more quickening motives do not offer themſelves) think on that which Chriſt hath given thee by will; and conſider how glorious and excellent a perſon he is! who bequeathed theſe great and good things; and who can, and will beſtow every one of them upon thee.

3. *Read over the will of Chriſt, and ponder well what he hath given and bequeathed, then reflect upon thy ſelf and ſee what thou art now, what thou waſt when he gave, and what thou art like to be ſo long as thou liveſt upon earth.* And when this is well conſidered, thou wilt

have

have cauſe to ſay, that among all benefactours none can compare with Chriſt, in the noble generous and free diſpoſition of his mind. And indeed the excelling beneficence of Chriſt toward believers doth win an excelling eſteem and price in believers toward Chriſt; who

1. *Gave theſe great things of* pardon and life; of grace and holineſs; of peace and comfort; of victory and glory; (contained in his Legacies) *to ſtrangers, diſeſteemers, rejecters*; and in a word, *enemies of the giver and the gifts.* Now 'tis a generous mind which will do good to miſerable, forlorn men and women who knew not their miſery, who undervalued their recovery, who rejected the motion, who declared their enmity againſt their deliverer. He is a Phyſician of excellent temper, who can and will, paſs by all theſe, and cure a Dying body becauſe he delight's to heal.

Our Lord noteth in the parable, *Luk.* 10. 30. That a man went down from *Jeruſalem*, (a Jew) whom thieves robbed, and left wounded and half dead, inſenſible of his danger, and unable to ask for help, whom a *Samaritan* pitied, *ver.* 33. Now obſerve, there was a very rankerous enmity in the Jewes againſt the *Samaritanes*, as appeareth from *Joh.* 4 9. & 8. *v.* 48. The enmity of the *Jews* againſt the *Samaritanes* aroſe on occaſion of that Schiſm which the *Samaritanes* were guilty of, and maintained againſt the *Jews* concerning the Worſhip of God, *Joh.* 4. 20. *Our Fathers worſhipped in this Mountain, and ye ſay that in Jeruſalem is the place*, &c. This quarrel began ſoon after the Captivity of the Ten Tribes by *Salmaneſar* 700 years before Chriſt was born, and it had been countenanced by a High Prieſt and a Temple in a continued Succeſſion of 300 years, and ſome what more, before the birth of Chriſt: So old was this enmity.

But

But this generous compaſſion of the *Samaritan* checks the old quarrel, and lendeth a helping hand; ſuch noble compaſſion is the compaſſion of our Lord to us, to whom *God commendeth his love, that when we were enemies Chriſt dyed for us*, *Rom.* 5. 8. However diſingenious ſinners ſlight and undervalue the perſon of Chriſt, and his love toward them, whileſt they were very enemies, yet whenſoever grace appeath, it changeth their minds, and maketh ſinners ceaſe from ſin, and become Saints; they ſhall at once both admire the excellency of Chriſt's perſon and love towards them, and comdemn all their former low, & unbeſeeming apprehenſions of Chriſt & his love. As the compaſſion of Chriſt was thus generous in pittying of an undone enemy.

2. So ſecondly it *appeareth a noble and excellent compaſſion if it appear to thee what thou now art; either thou doſt* not know thy ſelf and ſtate, or muſt confeſs, Chriſt incomparably excellent in mind and diſpoſition. There is not now any worth in thee but what thou haſt by vertue of Chriſt's Legacy; where had others? where haſt thou thy grace? but from the ſpirit of grace? and note how the Apoſtle argueth this, *Gal.* 3. 14, 15. by an argument drawn (ἐκ τῆς διαθήκης) from the Teſtament, and Will of Chriſt. Men do choſe perſons for ſome excellency or other, and therefore do many times make them their heires. But here's a compaſſion and love that maketh us excel others, by giving us what we could never have expected, (*ex condigno*), by worthineſs of our own. The leaſt Saint is more excellent than the eminenteſt carnal

carnal man: this the Saint hath from Chriſt by whoſe Teſtament he is heir to a Crown, yet the excellenteſt Saint is leſs than the leaſt of the Legacies of his Lord. In our preſent ſtate there is nothing to commend us which doth not more commend our Lord who beſtowed it; *By the grace of God we are what we are*, whether children, heirs or Legatees. And if we know as St. *Paul* did know *we ſhall account all things as he did, loſs and dung*, Phil. 3. 8. 'Tis loſs when he computeth the product of all his hopes that are ſhort of Chriſt, and the things which Chriſt freely gives, and inſtead of ought gained, he muſt writ much loſt. *Such* then is *the excellency of Chriſt* that *without him nothing can be gain, with him nothing ſhall be loſs*: And

ζημία, which the Syriack חוסרנא, *Penuria defectus*, who hath all without Chriſt is מחוסר, Poor.

3. *When thou haſt viewed the great* Legacies *of thy* Lord, *look on thy ſelf what thou wilt moſt certainly be ſo long as thou art on earth*; and this will commend the noble, excellent temper of thy Lord. He knew that thou wouldeſt repine, be unthankful, live much below his Royal gifts, and in many things diſhonour the free giver: Yet all this never could diſcourage, or change the reſolutions, and purpoſe of thy moſt bountiful, loving, and tender Friend and Lord. Behold here is love as the Apoſtle hath it 1 *Joh.* 4. 10. Not *that we loved God, but he loved us*, &c. here love is Triumphant indeed! In a word or two, either we muſt conclude the Chriſtian a moſt diſingenuous perſon, or elſe conclude that the ſurvey of the great Legacies his

his Lord hath given him will raiſe the Chriſtians eſteem of Chriſt, it will enlarge his affections toward Chriſt. Thus the *love of Chriſt* diſcovered in his laſt Will and Teſtament *will draw out love to him again, and love will find whereever the excellency of what is loved doth lye*; rather than want an excellency to juſtify the paſſion, we ſee men will phancy, and make an excellency, and then value it. Spiritual love needs no ſuch help to eſteem Chriſt, it may find an infinite worth in him, and indeed doth judge him the chief of ten thouſand. None but he would dye; none but he dying would make ſuch proviſion for us.

4. *This great Teſtator was brought to his end* (as we ſay) *by the faults, and through the folly of us whom he did ſo highly befriend.* We ſinned and he died; our wickedneſs brought him to the Croſs. *Now whilſt we like ſheep went aſtray, and the Lord laid on him the iniquity of as all*: the precious life of the ſhepheard ranſomed the life of his wandring ſheep; what would have been the manner of men in this caſe? would it not have been? I'le croſs them out of my will; I intended a bounteous Legacy, but be it now as far from my mind as I was from theirs; this would have been the reſolution of man. But this was not the mind of Chriſt, (more excellent than man) No no, but this his Noble diſpoſition; *I will do the moſt my Friends need from me, though they have done the moſt they could againſt me*; I'le conquer their unkindneſs, and they (captives to my love) ſhall ſet an eternal Crown of triumphant glory and praiſe on my head;

Iſa. 53.

I know whither to bring them, and where they ſhall be of another temper and diſpoſition towards me for my love. I will bequeath them a Crown of glory, though they have pierced me with a Crown of thorns; I know when they ſhall look on me and mourn; when they ſhall heartily reſent their unkindneſſes, and in requital of my love, ſhall prize me higher than their own life.

So let my ſoul ever ſay, thy love, oh Lord! ſurviving death, and conquering my ingratitude deſerveth a higher eſteem, and larger affections than a narrow heart and low apprehenſions can offer thee.

CAP. V. *Sect.* 5.

Zeal for Chriſt Improved on Chriſt's Dying a Teſtator.

5th. Sacramental Grace improvable.

A *Fifth grace ſuiting to the Sacrament, and improveable by conſidering Chriſt a Teſtator making his will when he Died, is Zeal to his glory and honour.* I think it not needful to prove the ſuitableneſs of this grace to the Sacrament. The heighth of love to Chriſt, the indignation againſt former ſins, fervent, ſetled, reſolutious to oppoſe, ſuppreſs and overthrow all luſts, and the ſtirrings of luſts; which, as formerly they have riſen up, ſo now would afreſh riſe up againſt Chriſt (all which, as they are in every prepared communicant,

nicant, (and which are the conſtitutives of Zeal) ſo they would clearly prove this, but I take it none will deny (or doubt) that *Zeal* to the glory and honour of Chriſt doth well ſuit with the conſtant ordinary courſe of the Chriſtians converſation; how much more doth it beſeem him in his nearer acceſſes to Chriſt? The people which are his peculiar muſt be

Tit. 2. 14. Rom. 12. 11 *Zealous of Good works, fervent in ſpirit ſerving the Lord.* Now beſide what arguments ariſe from the common profeſſed Friendſhip of the Chriſtian to Chriſt, As

1. The candour and humanity which we ſhew to every man who is dead, of whom either nothing ought be ſaid, or nothing but good; an ingenuous perſon is moved with Zeal for the name and credit of the dead, when they are traduced, eſpecially

2. When the innocency of the perſon was in his whole life well known to all who in any degree of acquaintance knew him we ſhould not take up the buried miſcarriages of of the dead, nor may we diſguiſe the good workes of thoſe that are not by to plead for themſelves.

3. When our Friends were uſeful to all that needed and would make uſe of them, we endure not they ſhould be traduced by ſurviving rancor and envy.

4. When all this Friendſhip, innocency uſefulneſs, and generous beneficence of our Friend met with nothing almoſt but cauſeleſs vexations and troubles, and of theſe one ſucceeding the other without Reſt: we think it hard (as indeed it is very exceeding hard) meaſure, that it neither meet with reſt in life,

life, nor death that it should be defamed where all men have a priviledg securing them from piercing censures, and envious reproaches: these and such like motives of Zeal for the honour of our dear Friend who Dying from us left his love to live with us, are equally applicable to any such Friend, if any such may be found among the sons of men. But over and above all these incentives there are some special incentives to Zeal for the honour of our Lord on this very account, that he dyed a Testator making his Testament and last Will.

1. *Hereby we are embodied into the family whereof Christ is the head and cheif*; so that our zeal for his honour, is a zeal for the honour of our whole family. That we are of his family, is a very high ennobling us, a very great enriching us, it doth exceedingly enhance our worth & honour, & we therefore are highly obliged to contend for his honour; we rightly judge the son bound to plead the honour of his dying Father, and we do as rightly judge the Christian much more bound to plead the honour of his dying Lord, whose Testament hath made him a Son, and gave him a share both in the honour and wealth of the family.

2. *In the last Will of our Dying Lord we read his Zeal and strength of affection for our peace, our comfort, our safety, and our happiness*; all which falleth to the ground and vanisheth: if the Legacies of our Lord fail us, we had need therefore with Zeal contend for his honour; not as though our plea would in any thing ratify, or confirm, for (as we cannot give) so neither needs he to derive

rive ought of his authority from us; he hath received all power from his Father. But yet (after the manner of men be it spoken) we are bound to assert and defend the glory of his authority and power of disposing and bequeathing to us, and to others, whatsoever he hath by Will and Testamentary disposition left to us and to them. If he had given what was not his to give, we must either soon have parted with it, or for ever have missed of it; but herein lieth our advantage and comfort, that the large Legacies of our Lord to us, are as the fruit of so much Zealous love for us; so they are the Acts of Soveraign power delegated to Christ by the Father, as our Lord himself intimateth to us, Luk. 22. 29. *As the Father hath appointed unto me, so I appoint a Kingdom unto you.*

Our Zeal then for the honour of Christ doth as well maintain our hope, comfort and interests, as it doth maintain his authority; and what man would suffer the power to be nulled which gave him a rich and inestimable Legacy?

3. *The least degree of good bequeathed to us by the Will of our Testator in his will* (remembred by us in the Lords supper) *doth greatly surpass all the Zeal we can bear to his glory and honour*: read over his will, and see there is justification in his blood shed for remission of sin, assurance of peace with God secured by the frequent remembrance of the blood of sprinkling, Sanctification, consolation, and future glory; all these promised by him, who being Mediator of the Covenant, hath reduced the whole to the form of a Testamentary

tary disposition, and confirmed it by his death. Now when thou art going to a Sacrament, consider and judge with thy self, should I not be very Zealous for his honour who hath given many inestimable gifts to me? am I not less than the least of grace bequeathed? is not remission of my sin greater love than my love can requite? is not Hope of glory greater than mine obedience can ever equall? shall I then ever think I have affection enough? or have done enough for his honour by whom I have received what I have already, by whom I shall receive what I hereafter expect? No! No! I must be ever blowing my love into a greater flame of Zeal for his honour, and yet his love and Zeal for me will outshine and overpower all mine for him.

4. *View the Will of thy Testator, be perswaded to remember that he is now living in glory, and beholdeth all that Love and Zeal which thou carriest in thy breast*, which thou expressest in thy life toward him: he is not like other men, who dying, know no more of the deportment and behaviour of befriended survivours: thou canst not bury the knowledge (for dust hath not blinded the eye) of the Lord; he lives for ever, and he knows how thou receivest, improvest and resentest his Love and Zeal for thy good, and with what face wilt thou appear before him one day if thou hast not been hired (shall I say?) or bought with so great price into the love of, and into a Zeal for thy beneficent, liberal and incomparable Friend and Lord? I observe *Jacob* dying, recommended the care of his burial to *Joseph* above all his sons; it was likely be-

cause *Joseph* more than any of his sons was debtor to the love and care of his Father for a double portion bestowed on him: of all men we who have a double portion by Christ, a portion of blessings on earth, and in Heaven, should zealously perform his will; we must account it sacredly inviolable, and shew it in shewing forth his praises, 1 *Pet.* 2. 9.

CAP. V. *Sect.* 6.

Joy Improved on Christ Dying a Testator.

6th Sacramental grace Improvable, Joy.

A *Sixth grace well suiting the* Lord's *supper, and Improveable* on account of the Lord's Dying a Testator, *is joy and gladness in the* Lord, and in his goodness. It is confessed by all, that it well suiteth with feasts of love, that the guests should joy together, and rejoice in their Friend, who is equally Friend unto them all. The soul which cometh burthened with sins and sorrows, confesseth he should rejoice in the Lord, and is well pleased that others do it whilst he cannot: it is a spiritual joy which well becometh this spiriritual feast. I do not say the heart is unfit for it who doth not rejoice; I know the spiritual hunger and thirst of the soul speaketh the soul fit, and such may, such indeed ought to come; yet when hunger and thirst after the Lord are accompanied with joy in the Lord, the

the soul is better, is more throughly prepared for this feast, this commemoration of their Dying Lord.

Now the Christian's joy, beside the general motives of joy arising from the general nature of the object of delight and joy, as goodness in the thing enjoyd, propriety whereby it becomes ours, and possession, or presence of it with us according to our present capacity and exigency, whether refreshing, repairing, or filling us, or in what other manner of operation it affecteth, in which the Christian joy, and the delight of other men do agree. The spiritual joy of the Christian hath great advantages from the last Will and Testament of his Lord; As

1. *First the transcendency of them.* If there were any blessings better than others in the possession, and at the disposal of their Lord, surely these should be given among the beloved Friends. Servants, attenders, complemental visiters, and such like common Friends possibly may be put off with common gifts, but the best shall be distributed unto the best Friends. A Kingdom in glory, the spirit of Adoption, remission of sins, increase of all grace, and consolations through faith &c. are the choice blessings bequeathed to believers in Christ's Will, and represented, ensured, and in prælibations, or foretast conveyed to believers in the right reception of the Lord's Supper; let it be therefore throughly considered, and when either of those forecited mercies appear contained in his Will, ask your selves whether the least of these do not deserve the highest pitch of your joy? are

they not better worth your delight than all the worldling can delight in; how much do ſpiritual mercies excel temporal? how far do Heavenly priviledges excel earthly? ſo much certainly may the joy of believers in their Lord, excel the joy of carnal men; for whileſt the common bounty of a Dying Lord gives ſenſible, outward, and temporal good to mankind, the ſpecial grace and love of their Dying Lord and Saviour, giveth believers all ſpiritual mercies in heavenly things. Oh my ſoul! believeſt thou there is love enough in the good will of Chriſt to make thee a Legatee? and doſt thou not believe there was treaſure enough in the hand of Chriſt to make thy Legacy worth thy delights and joy?

2. *Look over the rich gifts of thy Lord, and ſay, my propriety and title to all is as ſure as they are needfull.* There is nothing can pretend to equal them in either of theſe two; neceſſary and certain, and therefore no joy can be warrantably equall with the joy of a believer, what ever our eye ſeeth here among the viſible (τὰ βλεπόμενα) things are but (πρόσκαιρα) temporary, and every one of them can make themſelves wings ſwift enough to fly out of our reach; but what Chriſt hath bequeathed (ἐν τοῖς μὴ βλεπομένοις) among the inviſible things are (Αἰώνια) eternal, in his hand who can hold them, and in his right whoſoever enjoyeth them ſhall never loſe them. Look then on thy title and tenure in that title and right thy Lord had to what he gave thee, and then as thou mayſt laugh with ſcorn and deriſion at the impleadings

dings of any of thy ſpiritual adverſaries, ſo thou wilt ſurely laugh with delight, and joy in the love of thy Lord, and in thy inviolable propriety to every good thing he hath bequeathed. The will of a man may poſſibly be evacuated, and the Legacy loſt. I know a Kingdom was once bequeathed by Will which did the Legatee no more ſervice than to haſten the poſſeſſion of what Chriſt hath given, which could not be loſt, though the other was with the life which by a Royal will, ſhould have enjoyd it. Such uncertainty and hazads attend other Legacies; thoſe Chriſt gives are ſure. *No man ſhall take your joy from you, Joh.* 16. 22. The object of ſuch joy will well juſtify the greatneſs of it; 'tis a delight none can imbitter.

Fox. Act. and Monu. *An.* 1553. Entring of Qu. *Mary.*

3. *Note well the preſent poſſeſſion of theſe gifts and* Legacies; *This will enhance thy joyes.* No man can rationally rejoice in any thing which is not ſomewhat preſent to his Hopes, or to his hand; either the object of our delights muſt be in actual poſſeſſion, or elſe enſured to us in reverſion. Now in the actual poſſeſſion of theſe good things given, and bequeathed to us, there is ſomewhat that excels the manner of poſſeſſing all other goods. As,

1. Other goods are preſent under a Law of mutability and change to the worſe, theſe ſhall only change to the better.

2. Other goods are poſſeſſed with anxious cares leſt they ſhould, and with tormenting fears that they will fail us at our need. But the Legacies our Lord hath given are poſſeſſed with aſſurance that they ſhall beſt beſtead us when we moſt need them.

3. Other goods preſent do but ſatisfy our ſenſitive appetite, or flatter the errours of our deceived reaſon; theſe ſatisfy the neceſſary deſires of a rightly informed mind and will.

4. Other goods preſent do often cloy, over-load, impair, and weaken the poſſeſſors of them as we ſee it too often in voluptuous perſons that are wearied with, and waſted by their own delights; the goods bequeathed by Chriſt are never burthenſome in their preſence, poſſeſſion or uſe.

Thou then who ſeeſt thy Lord's bounty, and who taſteſt the ſweetneſs of the preſent poſſeſſed goods, (with theſe advantages over and above all the enjoyments of the worldling,) enjoyn thy ſelf to rejoice more abundantly in that thou doſt ſo much enjoy; it is warrantable thou ſhouldſt excell them in thy affection whom thou excelleſt in thy poſſeſſion.

5. Other goods are evermore leſſened by their preſence and enjoyment; flowers the ſweeteſt and beautifulleſt, do inſenſibly waſte their ſweetneſs is ſtill expiring until all be gone, their beauty fadeth till they ſhrivel into uncomelineſs: Not ſo here, for we do, or might daily draw out more ſweetneſs, diſcern more beauty, and find greater ſatisfaction in theſe excellent things bequeathed to us by our Lord. The more we are acquainted with them, the more we deſire, delight in, and are ſatisfied with them; they grow upon us in the uſe, continuance, and ſearch after them; what thou haſt of them is a pledg of more thou ſhalt have; view then

theſe

theſe particulars, and thy judgment will determine. That the excelling worth of the things; the excellency of thy tenure, and right; the excellency of the preſence, and approximation of them, with immutability, ſecurity, ſatisfaction, renewed ſweetneſs, and growing content, do call aloud for an excelling degree of joy and delight in them.

CAP. V. *Sect.* 7.

Gratitude Improved, on Christ's Dying a Teſtator.

7. *THE Seventh Sacramental grace I mentioned, is Gratitude, and thankful returnes to the memory of our Dying Lord.* In this point I labour not for a proof, it is confeſſedly owned by all who own any thing of the excellency, continued uſefulneſs, and efficacy of the Sacrament. It is the Euchariſt, and very unfitly, named if thankfulneſs be not required to fit us for it. 'Twere ſtrange if the generality of Chriſtians ſhould miſtake in a practical point of ſuch daily occurrence. It ſucceeded in the room of a Sacrament which required high meaſures of Gratitude; and it is the ſtanding memorial of the greateſt benefit obtained for us; it is a ſtanding pledge of our greateſt expectation, *viz.* Of the bleſſed Hope, and glorious appearing of the great God and our Saviour;

for herein we shew forth his death until he come. It becometh us to be thankful, but why so particularly to Christ a Testator? what is in that more than ordinary? or if you shew not more than ordinary incentives to thankfulness, yet what particular sufficient juducements are there to this in Christ's Dying a Testator to confirme his last Will?

1. *Look, see what he hath as a Testator done for you and me. He hath bequeathed to us a participation with himself in every excellent thing we needed, or are capable of.* He hath conveyed to us by his last will, pardon and justification through his Death, and obedience. He hath conveyed Sanctificaion, and purifying grace, through the spirit which he poureth out upon us, since he died, and rose again, ascended, and sitteth on the right hand of the Father: He hath conveied consolation and joy through the spirit of Adoption; and will give the possession of that inheritance of glory, which (as yet) is reserved for us in Heaven, and which is duely ensured to us in the Sacrament. In one word, the whole Covenant of grace framed into a Testament, is confirmed by the Death of Christ the Testatour; so that *thou, and I, are beholding to Christ a Testator for all the riches of grace, consolation and glory.* Well worthy of thine and my praise, thanks, and hearty acknowledgments is Christ therefore for that he by his Death hath procured, and by will hath entitled us unto such great and glorious advantages and benefits.

2. *Christ a Testator hath deserved thy most grate-*

grateful reſentments of his love for that he hath by this means removed all thy fears, and prevented all thy doubts, leaſt at any time thou ſhouldſt (by reaſon of thy weak faith and defective love,) *fall ſhort of the goodneſs and bleſſings thou expecteſt*; for this (as other Teſtaments) is of force now that the Teſtator is dead, and ſince he is dead none may either null it, or alter it, but it muſt continue for ever in ſtrength. And on this conſideration of certainty and validity doth the Apoſtle, *Gal.* 3. 15. advance the excellency of the promiſes made to *Abraham*, and to *Abraham*'s ſeed. Now what ever doth advance the excellency of the promiſes made to us, doth likewiſe advance our debt of thankfulneſs for the promiſes.

3. *Chriſt* a *Teſtator* is *worthy of our higheſt Gratitude, for* ſo much as *he hath by his laſt Will and Teſtament diſpoſed of his rich inheritance amongſt us, ſo as we may duly expect, and conſtantly fetch in as much as we will of grace for our preſent help and comfort, reſerving the fullneſs of all unto the final conſummation of the elect redeemed.* Many a man loſeth all, or elſe much of his thankes by an unſeaſonable caution in his will, that the Legatees ſhall have nothing of the gift until ſuch a time to which it is uncertain whether he live; but Chriſt deſerveth our admiration, as well as our thanks, for the preſent benefit, uſe, and advantages we have from his Teſtament. He hath ſo given, that wee may now enjoy; we ſo enjoy now, that hereafter we ſhall receive; *preſent enjoyments* were *not to be compared with future*; the preſent improvement

ment is ſufficient to keep us handſomely; the future is far above mine and your thoughts.

4. *Chriſt a Teſtator worthy of thy thanks* for ſo much as *he was thus mindful of thee at the laſt, when enemies inſulted and vaunted againſt him*; when ſorrows and pains did ſeiſe him; when his Friends ſtood aloof off, and ſome of them denied him; when many were content not to be known of his acquaintance; when he foreſaw what Friends we (in our ſeveral generations) would be to him; for what theſe perſons were under Chriſt's Eye, was both an index, or diſcovery of them, and alſo a ſymptome, or prognoſtick what we after them would prove. And yet for all this his love continued firm to us, and made them and us Heirs both of his own, and of his Father's love alſo.

5. And laſtly, conſider this, *Chriſt a Teſtator, is Chriſt Voluntarily Dying that he might make all ſure to us.* He was not by nature under an unchangeable law of Death, as we are; if he had not loved us ſo much, he needed not to have Died; here then is his plea and Title unto our Gratitude; he did Voluntarily, and of choice put himſelf into a condition that he might dye, to procure and confirm the promiſes to us. And yet the kind and manner of Dying, and pains he did foreſee in his Death, are the circumſtances which, as they ſet off, and advance his love to us, ſo do they increaſe and augment our debt of a loving hearty reſentment of his kindneſs. Sirs, Chriſt muſt dye a curſe under the vindictive juſtice of God ere he could

could convey by will the Heavenly, bleſſed and everlaſting Legacies, which we now expect from him as a Teſtator. Whoſo ſhall caſt an Eye upon theſe particulars, if others more quickning do not occur, yet theſe will either perſwade to thankfulneſs, or render unthankfulneſs inexcuſable. We do uſually pick out ſuch circumſtances as theſe to commend the worthineſs of our Friends love towards us at his Death; he remembred me in what I moſt needed, provided for me as much as I need, or can receive, he (I thank him) ſetled it by will that I might be ſure of it: And *herein I am greatlieſt beholden to him, that as I was unfit to be truſted with all at once, and unable to ſubſiſt without any of it for preſent, he did in wiſe kindneſs to me provide that the main part ſhould be reſerved for me, and that the leſſer be now given unto me:* So Chriſt, that I might live, and rejoice in the preſent grace of my Lord to me; that I might be rich and happy in the poſſeſſion of the whole, when I was fit for, and capable of it, did wiſely bequeath me a portion of peace in him, grace from him, comfort through him, all which I needed, but hath reſerved, fulneſs of Glory, the immarceſcible Crown, the unchangeable Kingdom, the inconceivable, and unſpeakable bleſſedneſs, until I ſhould be prepared to enjoy them all: herein the love of Chriſt excelleth, inſomuch as he did all this for us, when ſorrows and troubles, greater than can be equalled were beſetting him; nay, he put himſelf into a ſtate ſubject to all thoſe ſorrows and troubles (from which by nature he was free)

that

that he might be liable to dye, and make all this mercy ſure to thee, and me (and ſuch like us) by Teſtament: and thou, and I muſt thank him that he did it for us who by our folly and wickedneſs were the cauſes of all this ſorrow, and trouble to him. Here is love to be owned with higheſt renſentments, and moſt enlarged affections; *Chriſt is the greateſt conquerour of hearts and therefore to be crowned with a triumphant wreath of enflamed hearts*; oh live, and dye in the grateful acknowledgments of his love. If (as ſome men will have it) his Table where thou ſuppeſt with him be an Altar, let not this Altar ever want a flaming Sacrifice. *Let thine heart be offered to him; he deſerveth more, thou canſt not tender leſs; it were too little if thou had'ſt ought more; it will be ſufficient if thou doſt not think it too much.* Oh my ſoul! thy preſent income is worth thy thanks; thy future full poſſeſſion is fitteſt for an eſtimate and thanks in the higheſt Heavens.

CAP. V. *Sect.* 8.

Humility Improved, on Chriſt's Dying a Teſtator.

8. *THE eight Sacramental grace I did mention was Humility.* The proud and lofty heart bearing it ſelf high upon its own deceived opinion, is not fit for the Lords Table and Supper; the Lord ſtands (not as an

an endeared Friend to entertain, but) as an armed man to oppoſe, the proud. 'Tis *the meek ſhall eat and be ſatisfied*, as the Pſalmiſt in anocaſe ſaid, who come to the Lords Table richly provided with their ſelf-confidences are *ſent empty away, whilſt he filleth the hungry with good things.* In this clothing muſt we appear, for however plain it may ſeem to be, 'tis really a *clothing of very great price in the account of God*; to ſpeak of the excellency of this grace is aliene to this place; and the ſeaſonableneſs, and ſuitableneſs of it to the Sacrament, I think ſo apparent, that it needeth not any proof, I rather addreſs my ſelf to point out the incentives which from Chriſt Dying our Teſtator, do offer themſelves to ſet forward and improve this grace of humility; It will teach us to judge of our ſelves as becometh us, and it will ever keep us lowly.

'Αγιτάσσεται, Jam. 4.6. Pſal. 22.26. Luk. 1.53. 1 Pet. 5.5. 1 Pet. 3.4.

1. *The Apoſtles motive to humility,* 1 *Cor.* 4. 7. *offereth it ſelf to us in the very entrance on this meditation; what haſt thou which thou haſt not received?* look on either the beauty of thy renewed ſoul, or the comelineſs of thy holy converſation, or the excellency of thy juſtified ſtate, or the honour of thy Adoption, or look on the luſtre of thy ſpiritual joyes, thy heavenly Hopes. And of all theſe in general, or of any of the particulars compriſed in them; can'ſt thou ſay, this, or that is not received? I know thou can'ſt not deny the receiving, and if thou haſt received, why doſt thou boaſt? this Queſtion, like a needle, opens the ſwoln bladder of pride, and letteth out the wind of vain opinion, which would either corrupt, or break us.

Thou

Thou hadſt had as little to pride thy ſelf in as one who hath only his ſhame to glory in, if thou hadſt not received what is now thy glory; it was the bounty of thy Rich, and Loving, Friend at his Death, to enrich thee; thou haſt no reaſon either

1. To boaſt before God, who hath choſen and called thee, as others like thee, weak, fooliſh and baſe; Free and Rich mercy hath raiſed, made wiſe, and excellent; and now neither thou, I, or any fleſh may boaſt before God, 1 *Cor.* 1. 26, 27, 28, 29. *For what we are, we are in Chriſt*, as *v.* 30. And the glory is due to God alone; as *v.* 31.

2. Nor to boaſt over thy brother who was every whit as Good as thou before Grace made the difference, and may ere long be as Rich in Grace as any, and more humble than thou art yet. He who hath adorned and bleſſed thee, might with the ſame freeneſs have adorned him whom thou deſpiſeſt. Since then all that Good which is in thee was given to thee by thy Dying Lord, it is abſurd and exceeding unſeemly for thee to lift up thy ſelf above thy brother, or to Glory in thy ſelf before thy God. When thou intendeſt to approach the Sacrament, and when thou art there attending on the Lord, remember thou hadſt been poor and deſtitute of all thoſe bleſſings therein repreſented, if thy Lord Dying, had not by Will bequeathed all to thee;

2. *The Second perſwaſive to Humility* drawn from the Death of Chriſt as a Teſtator, leaving us ſuch Legacies, may be *our incapacity to ſerve him in any real ſervice of advantage to him*

him. We Never yet were, we never ſhall hereafter be in any capacity either of deſerving what we have received, or of requiting the love which gave it to us. He that gave it, gave by Will, and Dyed to confirm his Will, and our goodneſs could not extend to our Friend in the other world. Our Lord needeth it not; *wee are, when our beſt is done, unprofitable ſervants.* Theſe are two things which have kept better men in a humble, lowly thought of themſelves. *David's* prayer, *Pſal.* 16. 1. was from a humble heart, and in an humbled ſtate; and he maintained his Humility on the obſervation of his uſeleſneſs and unprofitableneſs to his Lord, his preſerver, *ver.* 2, 3. *My Goodneſs extendeth not unto thee,* &c. It is *Elihu* his argument, *Job* 35. *ver.* 5. with 7. &. 8. To perſwade to humility. And *Eliphaz Job.* 22. 2. lay's down man's unprofitableneſs firſt, and leaves us to conclude that *unprofitable man muſt be a humble man*; thou mayeſt not be proud before one who needs thee not; thou muſt not boaſt in thy Beſt, ſeeing thy beſt is not good to him before whom thou boaſteſt. Should a man boaſt himſelf in his ſmoaky cottage before his Soveraign in his magnificent pallace? or ſhould a lame and decrepit fool boaſt of his wiſdom and ſtrength, and commend it to his Soveraign for the wars? In a word or two,

1. Were thy Lord but a man, yet his preſent ſtate of Majeſty and certaineſt coming in Glory confirmed, repreſented to thee in his Laſt Teſtament, mindeth thee that he needeth not thy help. Thou canſt not ſay, He can be

be, but not ſo well without me.

2. The largeneſs of that ſtate he was poſſeſſed of before he gave thee intereſs in it, and which he hath ſtill in his poſſeſſion ſince he gave thee a right to any part of it, doth clearly demonſtrate that thou haſt nothing to pride thy ſelf in before thy Teſtator: amongſt other cauſes of humility, we ſhall find that the wealth and Riches of thoſe we appear before, is one which perſwadeth us to a demiſs and lowly deportment and behaviour; there is an appearance of Glory in Riches, *Pſal.* 49. 16. For with increaſe of Riches there is in common eſteem an increaſe of Glory. Now in the gifts and Legacies of thy Dying Lord, thou mayſt clearely ſee thoſe true, precious, and laſting Treaſures of grace, comfort and glory, which he was, and is ſtill owner of; *with him are Riches and honour, Prov.* 8. 18. To him therefore reverent carriage, and humble thoughts, (affections, and eſteem) of our ſelves in his preſence is moſt ſuitable. And who is not affected with humility and lowlineſs toward Chriſt, is ſo much the more injurious to him by how much more excellent and precious Chriſt's riches and wealth excel the Riches of men which are ſo highly eſteemed, that they are judged ſufficient ground of honour to the owner, and ſufficient cauſe of commanding humble carriage in the poorer.

3. *In Chriſt Dying a Teſtator*, thou mayeſt diſcern a *dignity of dominion and Lordſhip over the things which are diſpoſed of by will*; A dominion which cometh near to an abſolute and uncontrouled dominion, what a man

man may give by will to whomſoever he pleaſeth, is more under the dominion of that man than the things which need a farther and more large conveyance. As the eſtate which may be deviſed by Will, and ſo convey'd to a Child, Friend, or ſtranger, is more under the dominion of the preſent owner, than is that eſtate which ſome law entaileth on the owners heirs, or Children. Now this being the caſe, Chriſt's dominion, and abſolute ſoveraignty over the good things he hath given by Will, doth require and deſerve a humble and lowly ſpirit in thoſe who partake of theſe gifts. Dominion is as a Ground of honour in thoſe who are inveſted with it; ſo a Ground of humility in thoſe who are inferiour to it. What would be eſteemed Friendly familiarity in me towards my equal, and a commendable deportment, would be accounted inſolent pride in me towards my Lord, or Soveraigne, and a carriage not to be endured. *Joſeph* advanced to be Ruler over all the Land of *Ægypt*, muſt be ſaluted with a Bowing Knee, *Gen.* 41. 43. Which was the outward and viſible expreſſion of that double apprehenſion, (1.) of his worth and honour, (2.) of the meanneſs and lowneſs of the reſt who bowed. It is a very general and ancient ſigne of the reſpect we bear to the dignity and worth of any one we bow before. The inſolent ſouldiers in their carriage toward Chriſt when they bowed the knee, *Math.* 27. 29. Shewed us what humility becometh ſubjects, and what honour is due to Soveraigns. Look then on that abſolute dominion and power which appeareth in

Gen. 27. 29. Iſa. 49. 23. Eſth. 3. 2, 5.

Christ's last Will and Testament, be then Judge in the case, and say, What beseemeth thee in Receiving gifts from Soveraigne power, from an absolute Lord? will it not beseem thy low, abject, and poor state, to attend the presence, and receive the gifts of such a Lord (as Christ is) with a bended knee, and a humble heart?

What might be farther said in this particular I shall leave to each ones larger meditations because I will hasten to an end of the Chapter and subject.

CAP. V. *Sect.* 9.

Patience in Sufferings Improved, on Christ's Dying a Testator.

A *Ninth Grace well suiting with the Lords Supper, and Improvable on consideration of Christ Dying a Testator, is strong and settled resolution with patience to undergo for him all hardships and sufferings which the Lord shall permit to come upon us.* A præmeditated survey of all the sufferings for the Lord Christ and his Gospel, with advised purposes not to shrink from them, is required of every Christian, and doth very well fit the thoughts of a Sacrament in which the Christian communicateth with a Lord who was in his whole life a Man of sorrows, and accquainted with griefs, for our sake. We celebrate the memorial of his sufferings

we should confirm our resolutions not to shrink away from Christ for fear of sufferings. The antient Christians under persecutions, were wont to fortify their purposes and resolutions of adhering to their Crucified Lord in midst of all persecutions; in order hereunto they were wont to Celebrate the Lord's Supper often, thereby as often renewing their courage and resolution to dye (if need be) for him. And the ordinary name of this ordinance, *viz.* Sacrament, implieth so much: For it was the old Latine word expressing the *Romane* Souldiers obligation to obey his Generall; Now common sense telleth us, that who comes and listeth himself a Souldier under a Captain or Generall, either knoweth not what he doth, or else bringeth Resolutions to undergo all the hardships of the war he entreth on. I tell thee Christian, thou knowest not fully what thou art doing at a Sacrament, if thou doest not there add strength to thy resolutions of *Enduring hardship, as a good Souldier of Jesus Christ.* If thou dost only confirm thy Hope of, and thy waiting for the coming of thy Lord, and shewest this by shewing forth his Death untill he cometh, yet I must tell thee, since thou professest hope of, and waitest for the coming of thy Lord, it well becometh this hope, this faith, to have attendant the Resolution of Enduring all for Christ's sake. There are these Motives in it;

Sacramentum Patres Latini; à militari jurejurando (uti opinamur) ad eam partem nostræ Religionis significandam, &c. Thes. Salmur. de Sacrament. in gen. disp. sect. 2.

1. *First in thy Dear Friends Will thou seest*

his Love *to thee, and it is but endebted ingenuity to be ready for, and patient in ſufferings for one who ſincerely* Loved *us:* As the Love of our Friend to us increaſeth, ſo ſhould our readineſs to ſuffer for our Friend. *Chriſt did* thus *commend his* Love above the love of all other friends, *That he died for us, Rom.* 5. 8. *And this* Love *conſtraineth us, 2 Cor.* 5. 14. It doth by a ſweet and invincible power draw us into this concluſion; *That we ſhould live no longer to our ſelves, but to him who died for us, ver.* 15. We ought not only to bear ſome, but all; not little only, but great; not common, but extraordinary dangers, diſtreſſes and afflictions for his ſake. He is by a ſacred right Lord of our life, and when he biddeth us venture it in hazards, or lay it down in unavoidable death for him, we muſt do it: His love ought thus to conſtrain us. The ſacred ſtory tells us, that *Jacob* ſerved ſeven years for *Rachel, Gen.* 29. 18. During which ſervice he underwent Loſſes, *Gen.* 31. 39. was conſumed with drought in the day, and with froſt in the Night: thus he ſerved him fourteen years for his daughters; to the younger of which, he had ſuch love, that ſeven years of hardſhip ſeemed to him but a few dayes, באהבה אתה for the love he had to her, *Gen.* 29. 29. Either thy own Reaſon condemneth thy want of love to Chriſt who deſerveth it, inſomuch as he hath given thee rich Legacies by his Will, or thy Love will command thee reſolvedly and patiently to ſuffer for him: Either thou muſt not pretend any intereſs in Chriſt's Gifts, or thou muſt intend to Love him for them,

and

and resolve to suffer for him thou Lovest. In thy going to the Sacrament, view the kindness of thy Saviour in his Last Will and Testament, and judge with thy self what sufferings for him thou couldst reasonably refuse. He Loved not himself or life too well when it concerned thy life and Soul. He died for thee, and canst thou do less than venture life or estate for him? whilest thou readest his love in his Legacies, raise thy resolutions to face, stand out, and bear dangers, losses, reproaches, or Death for him. His love to thee deserveth it; for no man hath, or can have greater than that Christ had for thee, and the rest of his friends. Joh. 15.13.

2. *Thy Testator hath provided by his last Will and Testament, that all thy sufferings should be recompenced to thee with a reward that surpasses all thy sufferings,* If thou and I weigh the Sufferings for Christ, and our Gain by Christ, this will exceedingly outweigh those. The least degree of reward weighed with the heaviest burthen of sufferings, will præponderate and outweigh them; for heaviest burthens of afflictions are but light, 2 *Cor.* 4. 17. But the glory they work for us is an exceeding and eternal weight of Glory. Τὸ ἐλαφρὸν τῆς θλίψεως.

And besides all that which shall hereafter be the recompence of sufferers for Christ, they are, 1. *First honoured by God in that they are called to suffer for his Son.* God puts an honour on such who are called to suffer reproach for Christ, *Acts.* 5. 41. & 1 *Pet.* 4. 14. 2. *It is a gift which God doth not bestow on every one:* however men judge of it, the Apostle tells us, it is Given, *Phil.* 1. 29. And well might

might the Apoſtle ſo account it; for, 3. *It fitteth us for the Kingdom of Heaven*; our ſufferings do not fit us with a fitneſs of worth, or of merit; but with a fitneſs of preparedneſs and of meetneſs, 2 *Theſ.* 1. 5. with *Col.* 1. 11, 12. 4. *It is very acceptable to God*, 1. *Pet.* 2. 19, 20. &. 21. It is χάρις παρὰ Θεῷ, it ingratiateth with God. 5. *It is a Scripture evidence of Grace and future Glory*, *Phil.* 1. 29. & *Rom.* 8. 17. whoſo ſuffer for Chriſt, ſhall in like manner be glorified with Chriſt. 6. *And laſtly, it is a condition ordinarily priviledged with great conſolations in the inward man*, and with an high degree of Heroick grace in the heart, expreſſed by the ſpirit of Glory and of God reſting on the ſufferer, 1 *Pet.* 4. 13, 14. Though many other compenſations of our ſufferings might be mentioned as preponderating, and outweighing our Sufferings; yet becauſe no one of theſe mentioned can be reaſonably doubted or denied to be more than ſufficent preſent reward for our Sufferings, I judge it reaſon to add no more. Think then as the Love of thy Saviour and Friend ſhould make thee reſolute in Suffering; ſo the preſent advantage and reward will warrant thee to deſire opportunity of Suffering for him, if he ſhall ſee good ſo to try thee. Read then the promiſes made to ſufferers for Chriſt, the Elogies given to them, the fruits of ſuch ſufferings, and then debate the caſe with thy ſelf going to the Sacrament, or receiving it. There are preſent benefits annexed to ſufferings for that Lord whoſe Death I celebrate; theſe benefits are made over to ſuch as I am by his laſt

תיבותא קום אלחא.

Will;

Will; what then ſhould make me unwilling, unreſolved, or afraid to ſuffer for him? each particular bleſſing bequeathed, ſurpaſſeth all the ſufferings I need expect, or fear. Seal therefore Lord thy bleſſings to me in the Sacrament, and help me to ſeal thy cauſe and truth (if need be) with my blood!

3. *A third inducement to Reſolution in ſuffering for Chriſt* our Lord Dying a Teſtator deducible from his Laſt Will, *is, That the greater theſe ſufferings are, the greater the compenſation ſhall be.* Our Lord Dying hath ſo diſpoſed his rich gifts that he ſhall have greateſt ſhare in them who is greateſt ſufferer for him: By a Chriſtianlike bearing the Afflictions of the Lord, and the Goſpel, thou mayeſt increaſe the Crown of Glory which Chriſt hath promiſed thee; if ſo be we ſuffer with him that we may alſo be glorified with him, *Rom.* 8. 17. God allowes us to intend and aime at obtaining Glory with Chriſt as the end why we ſuffer with him, and for him. It is a very full expreſſion of this which we meet with 2 *Cor.* 4. 17. *This Momentany and light affliction worketh for us a far more exceeding and eternal weight of Glory.* Note the words, *Affliction* worketh for us, it effecteth, *perfectly worketh*, or as it is rendered, *Phil.* 2. 12. *Worketh out*, or in a good ſenſe *cauſeth*, as the word is rendred, 2 *Cor.* 9. 11. The *Temptation of afflictions doth as well increaſe the future Glory, as the preſent grace of the Saints, James* 1. 2. And they are bleſſed who endure ſuch Temptations, *James* 1. 12. *For when they are tryed, they ſhall receive the Crown of life.* Gold and

Συμπάσχομεν ἵνα καὶ συνδοξασθωμεν.

ſilver are purified, and get a greater meaſure of perfection by the refining fire

The Glorified Saints ſhine with greateſt luſtre who came out of the fires of perſecution. *Thoſe* that were *clothed with white robes, and had Palms in their hands,* and *ſtood before the throne, Revel.* 7. 9. Were the perſons who *came out of great tribulation, ver.* 14. *Therefore are they before the Throne, ver.* 15. In a word, Chriſt hath prepared Thrones, on which they who did continue with him in his Temptations do ſit, and whereon they ſhall ſit hereafter judging the tribes of *Iſrael;* to theſe ſufferers he hath diſpoſed the Kingdome, *Luke* 22. 28. 29. *No man ſhall ever be loſer by ſuffering for Chriſt.* Mark well the anſwer given to *Peter's* Queſtion, *Matth.* 19, 27, 28, & 29. We have forſaken all, &c. What ſhall we have therefore? Ye (ſaith Chriſt) ſhall ſit upon Thrones, ye ſhall receive an Hundred fold, *ver.* 29. Judge therefore with thy ſelf whether the renewed Remembrance of ſuch a Will and Teſtament, in which the Teſtator gives moſt to him that doth ſuffer moſt for him, be not a very fit means to perſwade thee to, and confirm thee in reſolutions of patient ſuffering for Chriſt? In a Sacrament thou doſt, or mighteſt ſee ſuch encouragements to ſufferings ſealed to thee, and wilt thou not endure? wilt thou not bear and ſuffer for ſuch Hopes? are our ſufferings not worthy to be compared with that Glory which ſhall be revealed? *Rom.* 8. 18. And is it not too much weakneſs which dares not ſuffer? will you thus render your ſelves unworthy to expect ſuch Glory?

4. And

4. And Lastly *Christ Dying a Testator liveth and beholdeth what thou sufferest, and with what frame of mind thou dost endure thy sufferings.* And this thou doest tacitely confess in the use of the Sacrament; for under what Notion soever thou dost remember thy Lord in the Sacrament as it is complex of thy Lord his Death, so of his future coming likewise. Thou declarest that though he died once, yet Death hath not Dominion over him, for he liveth, and knoweth what is designed against him by his enemies, what is laid upon his Friends and followers for his sake. He will be Judge of thy sufferings, and of thy reward also, *Revel.* 2. 2. *He that walketh in the midst of the Golden Candlesticks, knoweth the patience as well as the Labour of the Church.* Now who knows the patience, must needs know the sufferings which exercise the patience of the Church. He knoweth the tribulation of the Church, *Revel.* 2. 9. Christ is the great overseer and Judge of the combates which his Church maintaineth with his enemies who afflict, and trouble the Church for Christ's sake. He assigneth the reward and Crown to every one that overcometh, *Revel.* 2. 7, 17, 23, & 26. with other places. Well then, so often as thou goest to the Sacrament, thou reneweſt the memory of thy Lord, whose Love deserveth thou shouldest patiently bear; whose reward when least, will surpass thy sufferings when they are greatest; who will measure out to thee a reward proportioned to thy sufferings; who lives to see and observe all thou suffereſt: thy Captain Generals Eye is upon

upon thee, and will not this perſwade to reſolutions of bearing, and conſtant patience in bearing for Chriſt? theſe among other inducements to a Chriſtian fortitude in ſuffering for Chriſt, may be drawn from the conſideration of his Dying a Teſtator, and a larger improvement of them I commend to your private meditations. I proceed to what remaineth.

CAP. V. *Sect.* 10.

Sorrow for unſerviceableneſs to Chriſt Improved, on Chriſt's Dying a Teſtator.

10. THE *tenth Sacramental grace* I mentioned as befitting us at the Lords Supper, was *Sorrow for doing ſo little for him, with grief that we have done ſo much againſt him.* This temper of mind is highly improveable by pondering what Chriſt hath as a Teſtator done for us. I know there are many other motives to Repentance which may be ſeaſonably thought on at the Sacrament: there are alſo in this ſufficient inducements to that Godly ſorrow which becometh the memorials of our Dying Lord, and loving Friend.

1. Firſt *the Chriſtian as he is a man, as he is principled and ſwayed with the affections of Humane Nature, cannot but reflect with grief upon*

upon his carriages and deportment towards a Friend who loved him intirely, who was recompenced with the diſingenuous returnes of ſcorn, neglect, and hatred. When we have unadviſedly, or unwittingly ſleighted any Friend we dearly loved, or ſhould have loved, we cannot remember it without ſhame, ſorrow, confeſſing, praying pardon, and excuſe, with promiſe to be more heedful, more reſpectful for future. There is no love ſo tender and apt to diſtil into tears, as that which is won by a worthy, excellent, perſon conquering ungrounded prejudices, unreaſonable neglects, and unjuſtifiable contempts; ſuch affronted love, when it prevails at laſt, doth kindle the ſtrongeſt fires, and heapeth up the coals which melt the hardeſt, and moſt ſtubborn metal. Many a hard heart hath by ſuch flame been melted down to tenderneſs, *Saul* grew warm by it, 1 *Sam.* 24. 17, 18, 19. And in the 1 *Sam.* 26. 21. It breaketh out into a flame of affection toward *David*, and againſt himſelf, for his unreaſonable uſages toward *David*. *Saul* accuſeth himſelf, but acquitteth *David*; he confeſſeth his ſin, his folly and great errour in deſigning evil againſt one who did ſo well deſerve his love. Though *Saul* were diſingenuous (more than enough) againſt his Son *David*, yet the reflection of his thoughts on *David*'s kindneſs, drew him into tears, 1 *Sam.* 24. 16. Wilt thou be more diſingenuous to thy Lord than *Saul* to *David*? how long didſt thou directly oppoſe, bitterly hate, ſcornfully reproach, and unreaſonably reaſon againſt Chriſt's Law, ordinances, waies and followers? what kind

of

of life didſt thou in the days of unregeneracy live? if thou waſt not a violent perſecutor, yet thou didſt long think hardly of Chriſt and the Goſpel, yet then Chriſt did not cut thee off, nor leave thee to periſh in thy contempt of ſalvation; wilt thou not ſay thou haſt erred greatly? done fooliſhly? and ſinned? canſt thou do leſs than weep over the thoughts hereof? In the Sacrament thou commemorateſt the moſt unparalleld love, and beneficence, triumphing over unkindneſs, and unthankfulneſs, a Teſtator bequeathing grace, comfort, glory and ſalvation to thee, and others like thee who undervalued, oppoſed, hated, and perſecuted him. Canſt thou remember this and not grieve? canſt thou review it and not be diſpleaſed with thy ſelf? and condemn thy folly?

2. *The Chriſtian Sorrow is moſt highly Ingenuous and excellently tempered, and therefore the Remembrance of ſuch unkindneſs to ſuch a Friend will work a deep impreſſion of Sorrow and grief upon the heart of the Remembrancer.* The Scripture tells us the People of God are a willing People, or a People of Ingenuities indeed. *Grace reneweth nature to ſome degrees of created and primitive generouſneſs.* Hence it is, *Cant.* 6. 12. the Church is ſtiled *Aminadib.* God calls them my willing People, and *Iſaiah* doth very particularly deſcribe this frame of mind, and how it is wrought, *Iſa.* 32. 1, 2, 3, 4. & 5. By the power of Chriſt in the Goſpel. Now where ſuch a ſweet, generous temper of mind is, there will be reflections of diſlike, grief and Sorrow, or repentance for any unſeemly carriage towards one

עם נדבת, עמי נריב & רוח נדיבה Pſal. 51. 12.

one that deserved better. The spouse, *Cant.* 5. 2, 3. In drousy and careless fit neglected her beloved, but when she was throughly awakned, she discovereth a most deep sense of her neglect; she fell into a deep sick fit of love, *ver.* 8. her heart failed her when she remembred what she had done: such like workings of this Christian, spiritual, and renewed, ingenuity you may observe 2 *Cor.* 7. 11. in that sevenfold operation which conviction and remembrance of their fault wrought in them. Carefulness, or readiness to amend the errour, clearing themselves, or duly apologizing for themselves, indignation against the offence and offender, fear least the like should be committed, or this not sufficiently taken away; vehement desire of firm reconciliation, Zeal for the injured, and revenge (such as becometh a Gospel repentance) against the offence, and against themselves for it. Either thou art not well acquainted with what Christ hath done for thee in his last Will and Testament; or thou hast not yet observed how little love, service, and honour thou hast returned him for his love; or if thou knowest, and observest both these, they work in thee a readiness of mind to correct thine errours, a defence for Christ, and blame of thy self with indignation against thy former folly; fear of being so foolish any more, earnest desire (to be one with Christ) and Zeal for his glory, with revenge on thy sins which eclipsed it. Wheresoever Christian ingenuity springs from a renewed heart, renewed Sorrow for unkindnesses will put forth it self, and spring from that ingenuity.

Say

Say then, whatever the common ingenuity of a man, whatever the enhanced generousness of a Christian should work in the reflections on its own unhansome carriages towards a sleighted friend, all that should the renewed memory of my Lord Dying a Testator, (and by his Testament enriching me), produce in me, *viz.* all common and ordinary effects of hearty sorrow; yea all especial and extraordinary effects of Christian repentance. Of which I need say no more, of which I dare not longer treat, because I must not exceed bounds to much.

CAP. V. *Sect.* 11.

Better'd obedience the Fruit of Christ's Dying a Testator.

11. *THE next grace suiting to the Lord's Supper, and improveable on the consideration of Christ's Death as he died a Testator, is Resolution and endeavour of New and better Obedience for future.* There's no man (that accounteth the ordinance a mercy, that looketh on it as a Sealing ordinance, a renewing our Covenant with God, or a memorial of the Death of Christ Dying for us that we might live to him) but confesseth *New Obedience should be the effect*, and *resolutions for new Obedience should*

be

be the preparatory for this Sacrament. It is not therefore needful to prove it particularly, and at large; I speak to none but such as judge it their duty after they have been at the Lord's Supper, to endeavour a renewing of their Obedience to the commands of Christ.

1. *The gain* and reward bequeathed is *worthy,* very *well deserveth our Obedience.* We have had frequent occasion to tell you, that the promises both of the life that now is, and of that which is to come, are the Legacies of Christ; which promises are rich and precious, they contain all necessary, noble, and high encouragements to Obedience: when the labourers were hired, and sent into the vineyard, the husbandman perswadeth them to obey and work; for (saith he) I will give you what is meet, *Matth.* 20. 4. What the Apostle saith (in a case little different from this,) I say to you, cast not away your Obedience for it hath great recompence of reward, *Heb.* 10. 35. It is *a harvest for its abundance, and riches*; It is a *Crown of Righteousness* which the Lord the righteous Judge will give to them that finish their course, 2 *Tim.* 4. 7, 8. It is a *Crown of Glory which fadeth not away,* as the Apostle St. *Peter* hath it 1 *Pet.* 5. 4. A Kingdom that cannot be shaken, *Heb.* 12. 28. Let us then have grace; let us be so ingenuous and thankful to our Lord, as to serve him to all well pleasing: the Apostle argueth from the expectation of such a reward to the reasonableness of our serving the Lord with

with fear and trembling, the renewed thoughts of this ample, glorious, eternal recompence of our ſincere Obedience, will ſurely renew our purpoſes and endeavours of bettering our Obedience; what then ſhould you and I do at the Lord's Supper, but meditate on the greatneſs of the Legacies he hath given; and with *David*, demand of our ſelves, *What ſhall we render to the Lord for all his benefits? Pſal.* 116. 12. Wherein ſhall we expreſs our thankfulneſs? Shall it be in Sacrifices and Offerings? No, God doth not require theſe, *but to do juſtice, and love mercy, and to walk humbly with God, Micah* 6. To love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love our neighbour as our ſelves, is more than all whole burnt Offerings and Sacrifices, *Mark* 12. 33. A Diſcerning Obedience is a moſt acceptable Sacrifice to the Lord. In one word, we are called to the Goſpel, and to the Knowledge of Chriſt in the Goſpel; and we muſt walk worthy of our Calling, *Epheſ.* 4. 1. worthy of the Lord, *Col.* 1. 10. worthy of the Goſpel of Chriſt, *Phil.* 1. 27. Now as every one who believeth is bound by his firſt Call to walk in New Obedience; ſo is every Believer bound by every renewal of his Call, by every renewed remembrance of his Call to Chriſt, to revive his Reſolutions of renewing his Obedience to the Goſpel of Chriſt.

2. *Thy Renewed Obedience to Chriſt muſt be the evidence of thy Right and Title to the Rich and Glorious Legacies which he hath bequeathed*

to

to his kindred. Thou hast no more to shew for thy Right, then thou hast of Renewed Obedience. Christ thy Lord hath bequeathed a Kingdom and a Crown, but it is on condition thou wait for both in a constant course of New Obedience. It is a Kingdom which cannot be shaken, the Apostle saith; and it is true, it is a Kingdom that can neither be shaken by a Plea against your Title, nor by force against your Possession: But observe, those who have this Right, and who shall have the Possession of this Kingdom, are such who should

1. Have Grace which is of a growing nature; And

2. They serve God, they worship, they obey him; And

3. They do this acceptably with reverence and godly fear. They ought to be such persons, and to employ themselves in such exercises.

The Apostle useth a Verb of that Mood, which expresseth matter of Duty, or Exhortation, ἔχωμεν *habeamus*, or *habere oportet*, and λατρεύωμεν *serviamus sive servire debemus*; the Syriack reads ἔχωμεν, by נאחך, apprehending, which speaks a voluntary and active seeking Grace, and *accipiamus*, which speaks a ready closing with Grace offered, and *retineamus*, which speaks a holding fast what we sought, and acccepted, thus furnisht with Grace, נשמש, *ministremus ceu Sacerdotes spirituales qui Deo* ἀναφέρωσιν πνευματικὰς θυσίας, 1 Pet. 2. 5. And נשפר *placeamus*.

Do we then hear the Apostle's Exhortation? Do we see a Kingdom offered? Do we read the Will which investeth us with it? Do we see the Will sealed in the Sacrament? And will not all this stir us up to renew our Obedience? Will we be so foolish to hazard our Title to it through backwardness and dis-

obedience? When he caſt the Law of Grace and Mercy into the mould and form of a Teſtament or laſt Will; he framed it ſo that he might ſtrongly bind all to obedience who expected benefit by it. Hence it is that we read, *He became Mediator of the New Teſtament, to the end he might purge our conſciences from dead works to ſerve the Living God, Heb.* 9. 14, 15. The Covenant of Promiſe which offereth grace, and engageth the Almighty to write his Law in our hearts, was confirmed to us, and is made good to every believing ſoul through Chriſt our Teſtator; ſo that *obedience to Chriſt is as much incorporated in the Teſtament, as is Glory and Bleſſedneſs. He is the Author of Eternal Salvation to thoſe that obey him, Heb.* 5. 9. Obedience is required of us, as Salvation is promiſed to us. How canſt thou then renew thy Faith and Hope in expecting of the promiſed Salvation, and not renew thy reſolutions to perform required obedience? How ſhall we look Chriſt in the face, when we ſo ſeparate what he hath joined? How will you plead his Promiſe, who have not obeyed his Precept? or how ſhould your expectations be anſwered by Chriſt, when his expectations have not been anſwered by you? It is the unreaſonableneſs of ignorance, and prophaneſs to boaſt of rich gifts made over to them by the Will of Chriſt; and yet at the ſame time to ſleight, neglect and refuſe the duty, obſervance, and obedience, which Chriſt requireth of all his Legatees. When thou comeſt to a Sacrament to renew thy aſſurance of intereſs in the laſt Will of Chriſt, be ſure thou obſerve

Heb. 10. 16, 17.

obſerve what he expreſly requireth as condition of this intereſs, and conſider, *He will be Author of Eternal Salvation to thee on no other terms than thy obedience to him.*

3. *Chriſt* dying once to confirm the New Teſtament, and to make a firm Will for our good, *did not, as other Teſtators do, continue under the power of Death, but he roſe again from the Dead, according to the Scriptures, and now obſerveth how thou, and every one elſe do acquit themſelves in this New Obedience required of thee and of them.* Let it be well weighed; Chriſt doth now exactly know, and particularly obſerve all thy works, and what obedience thou giveſt him. His countenance is as the Sun when it ſhineth in its ſtrength, *Rev.* 1. 16. both for the luſter of it, and for the power of making manifeſt whatſoever is done, both in the world, and alſo in the Churches, amidſt which he walketh, *Rev.* 2. 1. Knowing the works, the labour, and the patience of each Church, of each member of the Church. He ſeeth who it is that laboureth and fainteth not; and who would not take courage from ſuch an eye-witneſs to abound in the bleſſed works of obedience? For whom will you labour, if you will not labour for him who ſeeth you? and will as certainly reward, as he ſeeth exactly? When *Sarah*'s ſeverity made *Hagar* weary of her ſervice, and fly from it, I obſerve ſhe was perſwaded to return, to ſubmit her ſelf, and to become obedient to *Sarah* at the command, and upon the promiſe of God who liveth and ſeeth, *Gen.* 16. 13. Rev. 2. 3.

באר לחיי ראי.

For memorial of which ſhe gave name to a Well, calling it *Beer-la-hai-roi*. Chriſtian, thy Lord who commandeth thy obedience, and encourageth thy diligence and willingneſs, both liveth and ſeeth. Wilt thou not obey, that he may perform his promiſe to thee? What, ſhall ſlothful, careleſs and unfaithful ſervants ſhake off ſloth, and put on a ſhew of diligence and faithfulneſs whilſt under the eye of their Maſter? and ſhall not the Chriſtian (who is ever under the eye of his Maſter) be thereby perſwaded to care, diligence, and faithfulneſs in his obedience? Whoever thou art that attendeſt at the Lord's Table, doſt know, (or elſe now learn it, that for future thou mayeſt know it, and conſider it) That the Lord of the Feaſt cometh to entertain his Gueſts, and to receive their promiſes of renewed Obedience; and when thou haſt made the promiſe, Chriſt makes the obſervation what diligence thou uſeſt in performing thy promiſe; he ſeeth whether thou art mindful of thy promiſe, and will one day call thee to account for it, and require it of thee. And what wilt thou anſwer to ſuch a demand? Friend, waſt thou not guilty enough under the ſingle guilt of neglect, but muſt thou needs add the guilt of perfidiouſneſs and falſhood to thy other guilt? How didſt thou dare to affront me to my face, to give me thy promiſe at the Sacrament, and under my eye break the promiſe thou madeſt me? Let me, O God! ever keep it in mind my Teſtator liveth and ſeeth, may he alwaies

ſee my obedience renewed in its fruits! as my obligations are renewed in the Sacrament.

4. *Conſider in Chriſt a Teſtator living and ſeeing* (who do, or who do not perform the conditions qualifying the Legatees for the receiving the Legacies) *Thou mayeſt ſee him Judge, ſupreme Judge of all the claims that are made to the whole, or to any part of what he hath bequeathed.* In this he excelleth all other Teſtators, who can only make their Wills and dye, they cannot judge and determine the pleas and pretences which are made upon their laſt Teſtament. Hence it often falleth out that ſuch get and poſſeſs the goods bequeathed, whom the teſtator never intended ſhould be the better for them. But here no pretender can by ſleight and fraud get any of the great and rich Legacies of Chriſt: Nor ſhall any who hath good right ever miſs of them. Oh! let us look to our Bleſſed Redeemer, the Soveraign Judge of his own laſt Teſtament, and readily, diligently, conſtantly, do what he commandeth, that we may receive what he promiſeth. Fulfil his holy Will, that he may make good his laſt Will to us: Let Sacraments bind us to an increaſe of Obedience; for this will be the only Plea allowed by our Judge; this will be the only Plea advantageous to us. Theſe are ſome few of many inducements which may move us to renew our obedience, for ſo much as we obey our Lord a Teſtator, bequeathing us Legacies rich, and worth

our greateſt obedience; Legacies no way to be attained but in the ſincere obedience of our life and heart: Legacies that ſhall be given by him who is now living to ſee who obeys him, as he once died to enſure the reward to their obedience; Legacies that muſt be adjudg'd to the obedient by him who commands the obedience, and made the Will; out of all which reſulteth

1. A Motive that may prevail with our ingenuity and hopes; we obey in expectation of a Noble Reward; our Legacies are worth better obedience.

2. A Motive that may work on, and prevail with our fears, and our leſs ingenuous principles: Our Judge his eye is on us; and he is our Judge who will give only to the obedient.

3. A Motive that may meet with, and prevail on, our mixed affections, to encourage our hopes, to manage our fears, to enforce our backwardneſs, we muſt obey, or loſe our reward; to cheriſh our ingenuity, the reward is generous and noble, exceedingly well becoming the ingenuity of the moſt free and noble ſpirits.

CAP.

CAP. V. *Sect.* 12.

Brotherly kindneſs improved on Chriſt's laſt Teſtament.

THE *Twelfth and laſt Grace mentioned*, cap. 4. ſect. 12. as a Sacramental Grace well ſuiting with the Lord's Supper, that Feaſt of Love, and improveable by the conſideration of Chriſt's dying a Teſtator, *is Brotherly Kindneſs and Charity; a peaceable diſpoſition of mind towards our Chriſtian friends, and a loving affection for our Brethren in Chriſt.* This grace is ſo needful, that none are ſo ignorant as to doubt, none ſo prophane as to deny it, a needful qualification: yet whilſt ignorance and prophaneneſs, confeſs it in words, they are both far from the true exerciſe hereof. The conſiderate, meditating and diſcerning communicant, will be careful to provide this grace for this Sacrament, and to improve it by the Sacrament, which may very well be done by ſuch conſiderations as theſe.

1. Firſt, *Our Chriſtian Brethren whom we ſhould love, are made truly lovely by the Legacies which Chriſt hath bequeathed to them, and which he hath in ſome part already beſtowed upon them.* For Chriſt the great, bountiful and wiſe Teſtator, hath, as is already obſerved, ſo diſpoſed his eſtate and treaſures of grace, conſolation and glory, with other

advantages, and needful ſupplies, that all his friends ſhould be handſomly maintained out of his Treaſury, although the principal of the eſtate be reſerved in Heaven to enrich them there. As *Rebeccah* was adorned with rich Jewels before ſhe was brought to *Iſaac*, who inveſted her with all when ſhe came to him, and the marriage was conſummate. So the Church, (ſo each particular Believer) is adorned with very rich Jewels of grace, gifts and comforts, in which ſhe is brought to Chriſt, who will inveſt all on her when he ſhall conſummate the Marriage in Glory. The Crown it is true is reſerved for the future ſtate of Glory; but there are many ſingle Jewels already beſtowed. *The King's daughter is all glorious within, Pſal.* 45. The Saints of God, the Righteous ones are the excellent on earth, *Pſal.* 16. 3. They are filled with the Spirit of Chriſt; and they are led by that Spirit into all the waies of Truth, Holineſs, Meekneſs, Goodneſs, Long-ſufferance, and the like. The Philopher tells us, that true Friendſhip is only among the true vertuous. *Vice cannot be a cement of Friendſhip.* In the Redeemed, Called, Sanctified, there is what fitteth them for, and renders them worthy of our love and brotherly affections.

Two things do ordinarily prevail with men to excite Natural love; firſt, the ſweetneſs of diſpoſition, a skill and delight to ſhew our ſelves friendly, as *Prov.* 18. 24. He cannot be much beloved, who is not ready and prone to love. Secondly, the largeneſs of eſtate

eſtate and wealth; it is the *Rich man that hath many friends, Prov.* 14. 20. Both theſe, Motives to love, the Believer ſeeth in every Believer. Grace doth very much ſweeten Nature, and Grace doth very much enrich the perſon. Theſe Motives of love may be found in every Legatee, who hath ſhare in the choice Legacies of Chriſt; he giveth an excellency of ſpirit which ſweetneth their diſpoſition; they are meek, lowly, faithful, and without guile: He alſo giveth an Inheritance, a heavenly, a glorious Inheritance; theſe win with the conſiderate Chriſtian; and either thou knoweſt not what Chriſt hath beſtowed on Believers, or thou muſt confeſs they are well worthy of thy love, and brotherly affection.

2. *Another Inducement to Brotherly Love contained in this conſideration of Chriſt Dying a Teſtator, may be this: Every Believer having intereſs in this Will, was near to Chriſt's heart, as art thou, or I, or any other who pretendeth title and intereſs in Chriſt's Laſt Teſtament.* Now, ſhould it not move us to love with hearty love every Chriſtian, for ſo much as every one of them was equally near to the hearty love of Chriſt? Let our hearts be toward them, as Chriſt's was toward us and them. It is a maxim in Love and Friendſhip, that it extend it ſelf to all our friends friends. Hence the advice of *Solomon*, that *thy Father's friend be not forſaken, carries ſound reaſon in it*; for he that is the Father's friend, and heartily loved him that begot, will be a friend to the Son, and love him

Joh. 15. 12.

Prov. 27. 10

him that was begotten too; as the Apoſtle argueth in a like caſe, 1 *John* 5. 1. The Apoſtle urgeth this Love of Chriſt to us as argument to perſwade us to love one another, *Rom.* 15. 5. with *verſ.* 7. to be of the ſame mind, that ſo ye may live in Peace and Love, which is the fruit of that Union the Apoſtle perſwades us to, 2 *Cor.* 13. 11. and *Phil.* 2. 2. where he explaineth (τὸ αὐτὸ φρονεῖν) The being of one mind, by, (τὸ τὴν αὐτὴν ἀγάπην ἔχειν) having the ſame Love. The Love we ſhould have for the Brethren (of right) ſhould be ſo ſtrong as death, becauſe that Love which Chriſt had for them equally and indifferently, was even unto death. This is the Apoſtle's Argument, 1 *John* 3.16. And there is ſtrength in it, whether we apprehend it or no. In the laſt Will of Chriſt thou mayeſt diſcern a Love equally embracing all that believe, that ſeek their portion in Chriſt. There we may find Chriſt a friend to the poor, as to the rich Believer; to the unlearned, as to the learned Believer; to the deſpiſed, as to the honourable Believer. As the Apoſtle ſpeaketh of Righteouſneſs, (I may ſpeak (and you muſt underſtand) of all) the bleſſings of the Covenant and Teſtament: The whole is by Faith of Jeſus Chriſt unto all, and upon all them that believe; for there is no difference, *Rom.* 3. 22. Now where Chriſt hath made no difference in his Love, dareſt thou make ſo great a difference in thine, as to withhold thy love from ſome?

Τὸ αὐτὸ φρονεῖν, *vide* 2 Cor. 13. 11. *Idem velle, & idem nolle, ea demum eſt firma amicitia.*

Wilt

Wilt thou not love those who are dear friends to thy dearest Lord? thy best friend? I do not press an equality of love to all Believers. I know, our brethren by nature, our kindred by alliances, our acquaintance and intimate friends, have a right to our love and affections, both Natural and Civil, and where such a Right is doubled by our Relation to each other in Christ, our affections may be allowed to double themselves also. Whilst Grace and common Hopes do increase our love to each other, they do allow for the respects which Nature calleth for of us. We must love all with an unfeigned love, though we may love some with a more fervent love: whom Christ hath equally loved, we must unfeignedly love; and what reneweth the remembrance of such love to us, should renew our love to others.

3. *In the last Will of Christ is to be seen, That it is the expres desire of our Dying Lord we should love one another heartily and unfeignedly.* He hath therefore put them all into one Will, and into the same capacity; every one by his Will made an heir. The Saints do inherit the Riches of Glory, *Ephes.* 1. 18. Their title is a joint-tenancy; they are coheirs, *Heb.* 11. 9. And this title is by gift of Christ in his last Testament, *Joh.* 17. 24. Who desired they should all be where he was, that they might behold his glory. And read we *John* 15. 12. *This is my Commandment, that ye love one another, as I have loved you.* This is that Commandment that

Συνκληρονόμοι.

is

is ſo mine, as if all others were to yield place to this. *This is the New Commandment, Joh.* 13. 34. and 35. When Chriſt attended with Angels gave the Law to *Iſrael*, the Firſt Great Commandment was, *Love the Lord*, &c. The Second was, *Love thy Neighbour*, &c. When he was to die he renewed the Commandment of loving our Brethren. Yea, ſo reſolvedly doth our Lord require this Brotherly Love, that whoſoever he is pretends to Chriſt, muſt make good his pretenſions to Chriſt by his affections to all that are Brethren in Chriſt, *Joh.* 13. 35. *Hereby ſhall all men know that ye are my diſciples, if ye have love for one another.* Add hereto 1 *John* 4. 20. He loves not God who loveth not the Children of God. For how ſhall he love God whom he hath not ſeen, who loveth not his Brother whom he hath ſeen? In a word, read the laſt words of Chriſt's Interceſſion, *John* 17. 26. which do breathe out the earneſt deſire of Chriſt, that ſuch love may be among the Brethren one to another, as was in the Father and in the Son to them all. Now after all this vehemency of deſire in Chriſt that we who are heirs by his Will, ſhould love one another. Shall any of us dare to hate, undervalue, reject, or deſpiſe the other? Will you read the laſt Teſtament of Love with a heart of enmity? Dare you come to the Ordinance which renews the remembrance of Chriſt's Love to us, of his deſire we ſhould love each other, and not labour to renew your love to them? Renewed meditations on Chriſt's

Christ's love to us will certainly renew our love to him and to all his; renewed thoughts of his last desire, of his earnest commending mutual love, will renew mutuall love in us if any degree of ingenuity remain in us.

4. *In the Testament and Last Will of our Dying Lord we have this inducement to renew our love to the Brethren. He hath by will designed one onely place in which with most perfect love to enjoy as all the blessed Legacies of our Lord, so to enjoy all our fellow Legatees.* Whether I shall perswade now I know not, whether my arguings be powerful enough to suppress envyings, and jealousies, to remove animosities, and quarrels from amongst saints, I cannot tell. But this I know, and this I will tell you, when you who are now entitled to the Legacies of this great Testator shall every one of you meet together to receive the full and total of what you can receive, and Christ will give; there shall need no such arguments, no such reasonings, no such intreaties to perswade you to Mutual Love. There you shall not chuse but Love, delight in, and embrace each other. Come then think what you shall be when you Feast all together at your Lord's Table in his Kingdom. And judge with your selves is it not meet we should be such now? It will be then a part of your Glory. And is not your mind and judgment convinced that it is the Glory of a Christian to strive to be now what he shall be hereafter? Christ will bring the Scattred sheep of his flock into one, *Joh.* 11. 52. When there shall remain on foot-steps of their

their former folly and diſcord. It is a high expreſſion which the holy ghoſt uſeth, *Joh.* 17. 11. And I will now forbear to ſearch into. *Holy Father keep through thine own name thoſe whom thou haſt given me, that they may be one as we are.* It is a place which enſureth us that ſuch who by the Father are kept unto the future ſtate of the Saints in Heaven, are kept to a moſt intimate and Glorious Union, Friendſhip and Love. Now they who will not be perſwaded to cement, to unite affections, to love one another here, how highly do they croſs the deſigne of Chriſt and of the Father? Oh that I could perſwade all who hear or read my words, and oh that more lively ſenſe of what I write were upon mine own heart! Lord I read thy Will, *Joh.* 17. 22. *The Glory which thou gaveſt me, I have given unto them that they may be one even as we are one.* Oh let the Remembrance of thy deſigne of our future Union renewed in the Memorial of thy laſt Will at each Sacrament, cauſe me and all believers, to ſtudy and endeavour a preſent Union and Brotherly love more beſeeming our future bleſſed Union and love. It may be I ſhall be quarrelled at for this endeavour of gaining love from thoſe that yet love me not, & poſſibly loſe what I thought to keep the love of ſome that have embraced me with a more Brotherly affection than hereafter they will, this may poſſibly be the Fruit of their paſſions, and the unhappineſs of my weak, and imperfect diſcourſes. But I ſhall retire my ſelf from ſuch ſtorms, and view the bleſſed Legacies my dying Lord hath bequeathed

thed me, peace he hath left for me his peace he hath given unto me. And with his Peace, his Love, I shall at last I Hope Love them for ever who now will scarce give me leave so to do; they shall love me who think they never will. What my words cannot ex-express, what my explanations cannot yet make clear, that day of glorious appearing of our blessed Testator to give us the full possession of all bequeathed blessings shall reveale to us and we shall understand, *All of grace in its Beginnings, Improvements, Perfection, and Crowning in Glory, to have been the free Gift of this great Testator dying for us.*

Αὐτῷ δόξα εἰς τοὺς αἰῶνας.

The end of the Second Part.

Gal. 3. v. 13, 14.

Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us, &c.

THeſe two verſes do acquaint us with what Chriſt hath done for us, and how he hath done it; what he was made for us, and what we are made by him. He was made a curſe for us, we are made bleſſed by him. In the words you may obſerve,

Parts of the words.

1. *A grand deſign of Favour propoſed,* i. e. the conferring on us a great Bleſſing, *that we Gentiles might receive the bleſſing of Abraham.*

2. *The accompliſhment of the deſign by Chriſt; he hath redeemed us from the curſe of the Law,* &c.

3. *The Manner how he hath effected this being made a curſe for us.*

3. *The Proof of this, that Chriſt was made a curſe for us,* argued from the Manner of his Dying; *For it is written, Curſed is every one that hangeth on a Tree.*

From which (declining all but what directly tends to my purpoſe) I commend to you this Truth, *viz.*

Doctr. *That the Bleſſings of Grace are procured for us, imparted to us, and increaſed in us, by Chriſt's becoming, and dying a Curſe for us.*

The full bleſſing of Grace deſcends on us through Chriſt made a Curſe for us.

Here I ſhall 1. *Clear the Terms.* 2. *Prove the Truth.* 3. *Eſſay the Improvement of Grace,* by ſhewing how this may excite and exerciſe Grace. Now in the explication of the Terms, there are theſe Terms offer themſelves;

1. What is this Bleſſing. 2. What is this Curſe. 3. How Chriſt was made a Curſe. Of each in order.

Sect. 1. *This Bleſſing then is* made evident in general by the Apoſtle, *verſ.* 14. who calls it, *The Bleſſing of Abraham,* and explaineth it farther; it was *that we might receive the Promiſe of the Spirit through Faith.* That Covenant of Grace with all the immunities of it, whereby the Jews for a long time had been the peculiar people of God, and had been advanced high above other Nations, is now made with the Gentiles, who are now of Aliens, made Heirs to the Covenants of Promiſe, Children of God, and endowed with the Spirit. *A moſt memorable part of the Bleſſing lieth in the Gift of the Holy Ghoſt.* So the words of the Apoſtle are a *Concluſion from the premiſſes that the Gentiles ſhould be made partakers of the free Bleſſing of Abraham by Chriſt, and ſhould obtain the promiſed Grace of the Goſpel, which he calleth the Spirit.*

—*Benedictionis pars maximè memorabilis in ſpiritûs dono ſita eſt,* P.P. Salmur. Theſ. de Baptiſ. *Sect.* 23.

Concluſio omnium ſuperiorum —gentes fieri in Chriſto gratuitæ benedictionis Abrahami particeps— & conſequi promiſſam illam Evangelii Gratiam quam vocat Spiritum.

Or in the words of the learned Critick and Divine, *I take the Promiſe of the Spirit for the*

Promiſſionem Spiritus pro Spiritu promiſſo accipio — Et Spiritus nomine benedictionem æternæ ſpiritualis vitæ intelligo. Th. Beza in Loc.

Spirit

Spirit promiſed, and by the Spirit I underſtand the bleſſing of an eternal ſpiritual life. The bleſſing of Renovation, and Holineſs from the Spirit of Sanctification: The bleſſing of Peace in our Pardon atteſted by the Spirit of Adoption; The bleſſing of inconceivable Glory; reward of all the obedience of our Faith. In brief, That ſpiritual life we extinguiſht by ſin; that favour with God which we loſt by our diſobedience; that glory which we fell ſhort of, when we fell from God; all that happineſs which the Law could not give to ſinful man; accurſed by the Law for his tranſgreſſing of it: But the Goſpel hath given to many, and ſtill offers to all that it is ſent unto: This is the Bleſſing that the Apoſtle ſpeaketh of, and which the Doctrine I am ſpeaking of doth intend; and this does come on us by Chriſt made *a Curſe*, &c.

Sect. 2. *Which Term cometh next to be ſomewhat explained.* And here I conceive are *two things* ever found *in a Curſe*, according to the ſentence of the Law.

1. *Firſt, It either implieth an* (*a*) *imprecation of evil in caſe of a perfidious violation of our Faith,* (as in Covenants between equals) *or a* (*b*) *denunciation of puniſhment from the Law of our Superiour in caſe of our perfidious refuſal or violation of the Covenant we were under by his juſt ordination*; by doing either of which the offender deſerveth and draweth down the Curſe by his falſifying, or breaking with God when he was under a Covenant of obedience, or Law of righteouſneſs, with promiſe of reward and bleſſedneſs.

a Gen. 26. 28. Ezek. 17. 13
b Gen. 49. 7. Gen. 24. 21. Deut. 29. 14 Dan. 9. 11

2. *Secondly, A curſe implieth all that evil*

of ſorrow and ſuffering which is caſt upon the guilty by the avenging wrath of a contemned and provoked God vindicating the honour of himſelf and his Law, by executing the fierceneſs of his diſpleaſure on the falſifier of his juſt and holy Covenant. So when God threatned to curſe the perfidious people the Jews, *Iſa.* 24. 5. he firſt declares their ſin, *They had broken the Everlaſting Covenant*; they had dealt perfidiouſly therein, and diſhonoured God, who will therefore avenge the perjury by *a Curſe that ſhall devour the earth, and lay deſolate thoſe that dwell in it, Iſa.* 24. 6. When God puniſht the moſt unhappy and laſt King of *Judah*, and his Princes with him, for their perfidious breaking oath, he did it by curſing them, *Ezek.* 57. 13. with 15. and 16. *v. There is alwaies ſomewhat of Divine vengeance in the execution of a Curſe*, and when God pronounceth the ſentence with a Curſe, he executeth it in vindictive diſpleaſure. So *Cain* was judged. condemned and puniſhed, *Gen.* 4. 11. So are the workers of iniquity, *Mat.* 25. 41. Sentenced to a Curſe, and it is executed on them by an eternal avenging Juſtice; and ſo was the Serpent condemned, *Thou art curſed.*

In a word, all that puniſhmnnt which the violation of a Righteous Law deſerved, and the violated Law threatneth, and the violater is capable of ſuffering, is compriſed in this one word Curſe; *Curſed is every one that continueth not in all things written in the Book of the Law to do them, Gal.* 3. 10. From theſe things it in part appears what is the import of the third thing to be explained.

Sect. 3. *What it is to be made, and how Chriſt*

Chriſt was made a Curſe. Now becauſe there is a vaſt difference between theſe two, *viz.*

1. The ſinner's being made a Curſe; And

2. The bleſſed Jeſus made a Curſe. I intend to ſpeak ſomewhat of each diſtinctly; ſo firſt ſinners are curſed.

1. *Scelus patrando*, by breaking the Law of God, which is the Covenant of Obedience, binding every rational creature to voluntary, conſtant and perfect performance of Duty. The Angels who kept not their firſt habitation, made themſelves accurſed thus, *ſcelus patrando*, falſifying in the Covenant of their Creatour. So did man at firſt unhappily caſt himſelf and his poſterity under a Curſe. The tranſgreſſing creature is, *Faber ſuæ miſeriæ & maledictionis*, The framer or Architect of his own miſery. Now while ſinning creatures are, the ſinleſs Redeemer could never be, thus made a Curſe.

2. Secondly, *Lex maledicit pœnam peccanti minando, The Law accurſeth the ſinner, threatning juſt puniſhment, determining what degree of puniſhment is juſt and proportioned to the crime.*

Thus the Apoſtle, (*a*) *As many as are of the works of the Law are under a Curſe, i. e.* as many as are found ſeeking to juſtifie themſelves by the works of the Law, are by the Law convicted of tranſgreſſion, and ſo involved in a Curſe which the Law threatens againſt all that are guilty; for by ſentence of this Law every one is curſed who continueth not in all things written in the Book of the Law to do them. In this ſenſe ſtrictly and properly Chriſt was not made a Curſe, for in this ſenſe the Curſe preſuppoſeth the perſon to have ſinned.

a Gal. 3. 10.

3. Thirdly, *Puniendo maledicit vindex, The Judge maketh the offender accurſed, by inflicting the puniſhment deſerved through ſin, when he adjudgeth the tranſgreſſour to that miſery which the Law threatned, and his miſdeeds have merited.* So God the juſt Judge of Heaven and Earth threatned a Curſe againſt the unhappy King of *Judah*, *Ezek.* 17. 15, 16. So when he brings out the Curſe againſt the falſe ſwearers, *Zech.* 5. 3, 4. God makes him a Curſe by executing the ſentence of the Law upon him. They are curſed whom God puniſheth in Hell, *Mat.* 24. 41. Now as this preſuppoſeth perſonal guilt, or ſin committed by him that is made a Curſe, it is not poſſible it ſhould be applicable to Chriſt, The Holy One of God.

4. Fourthly, *The Actores, Teſtes, & pœnæ miniſtri, The Impleaders, The Witneſſes and Executioners of the penalty may in ſome ſenſe be accounted among thoſe that make the offender accurſed.* Of all which I ſhall not ſpeak more at this time.

5. Laſtly, One may be made a Curſe, *alterius reatum & pœnam ferendo, by bearing another's guilt and puniſhment*; by a voluntary taking up anothers guilt, or fault, and undergoing the penalty thereof; ſo that the Law, Judge, and Impleaders in the proſecution lay the puniſhment on the Subſtitute who is *receptus inter Reos*, or rather *receptus pro reis*, as the Lawyers, if I miſtake not their language, ſpeak. In the Prophet's words, *Numbered with the tranſgreſſours; ſo Chriſt did bear the ſin of many.* Thus he was made a Curſe by his voluntary ſuſception of our guilt, and his ſub-

את פשעים נמנה.
Iſa. 53. *ult.*

ſubmiſſion to the penalty of our ſins. And in the tranſacting of this Chriſt was contented (which is that I apprehend peculiar to this Caſe) and which I promiſed to unfold.

1. To be accounted, *affinis culpæ*, to be ſent in the likeneſs of ſinful fleſh: He had our ſins laid upon him; he did take them upon himſelf; and ſo thoſe ſins which he could not either contrive, commit, or abet, he was willing ſhould be imputed to him. This in the Apoſtle's words is, *He was made ſin for us.*

2. Secondly, *Chriſt charged with our ſins was made a Curſe, by engaging himſelf to abide the ſentence of the Judge and Law menacing the ſins imputed.* He that will for the good of another derive guilt on himſelf, muſt reſolve to abide by all the penal conſequences which a ſevere Law and an impartial Judge will inflict on him. Hence it is, I ſuppoſe, that the Prophet *Iſa.* 53. *ult.* hath ſo cloſely joined theſe two, *He was numbred with tranſgreſſours, and bore the ſins of many.* The præcurſory ſufferings from the juſt hand of God, who declareth his reſolution to vindicate his Law and Government; and who doth by Threats, Terrours and Griefs in part poured out on the guilty, partly execute his purpoſes, and give them aſſurances he will farther proceed, (Theſe being but the beginnings of ſorrows) are a part of the Curſe iſſuing from the Law, and inflicted by one who hath power to fence his Law by them. Thus Chriſt expoſed himſelf to the ſad conſequences of our imputed guilt, and being pleaſed to interrpoſe himſelf between us and the

prævious penalties of our ſin, was made *a man of ſorrows, and acquainted with griefs; whilſt he did bear our griefs, and carry our ſorrows, Iſa.* 53. 3, 4. The oppreſſion and injuſtice he did meet with from the world, was a fruit of that Curſe he was made for us. Theſe things did he ſuffer in life, whoſe love to us brought him to bear the Curſe.

3. Thirdly, *Chriſt made a Curſe for us compriſeth the exquiſite pains, and open ſhame of his Death for our ſin.* It is death which is moſt legibly the execution of the Curſe of the Law on ſinners; and as then they find themſelves accurſed indeed, when their own guilt hath in death overtaken them; ſo he that made himſelf a Curſe for them, found in his death on the Croſs the weight of that Curſe which he did bear for ſinners. Therefore do I ſuppoſe it was by Divine Providence ordered that the kind of death Chriſt did undergo, ſhould be in the ſentence of the Law an accurſed death, that we might more clearly diſcern the import of it, and ſee as our deliverance by it, ſo our danger without this death of Chriſt; *He was cut off from the land of the living, Iſa.* 53. 8. And when this was effected, it appeared that for the tranſgreſſion of his people this ſtroke was upon him, as that verſe hath it. Though the impenitent ſinner be alwaies under the ſmaller meaſures of a Curſe, yet when he dieth, *Solomon* obſerveth, he dieth accurſed. The ſufferings our Lord Jeſus Chriſt underwent in his life, were likewiſe the ſcattering drops, But the black and violent ſhowre of our deſerved Curſe was poured down on him at his Death.

Fourthly,

Fourthly and laſtly, *Chriſt made a Curſe, and in death bearing it was to ſuffer under the ſtrokes of vindictive Juſtice pleading the cauſe, and vindicating the honour of the Law and Law-giver, which by the tranſgreſſions of ſinners had been contemned and violated.* This, as hath been obſerved already, is one ingredient in the Curſe; and herein do chaſtiſements greatly differ from puniſhments ſtrictly taken; for in chaſtiſemens there is no vindictive juſtice avenging the quarrel in order to ſatisfie Divine Juſtice, & to attone the wrath of God; it is all in order to the humbling, melting, purifying us that we may ſeek and obtain mercy. But now when vindictive puniſhments ſtrictly taken are executed, it is in order to the cutting off, and deſtruction of the obdurate ſinners; they, as enemies, lying under the wrath of God and his curſe, which is moſt evident in the execution of the laſt unchangeable ſentence of Condemnation, paſt upon the impenitent, unbelieving, and ſelf-deſtroying world at the day of God's dreadful Judgment. *Depart from me ye curſed into everlaſting fire, prepared for the Devil and his Angels, Matth.* 25. 41. You do not, I hope, doubt whether it be the vengeance of an angry God which the damned in Hell ſuffer; and there is as little ground of doubt whether they ſuffer this vengeance in Hell to ſatisfie the Divine Juſtice; neither is it to be doubted but all they ſuffer is compriſed in that Curſe pronounced, *Depart from me curſed.* Now then, anſwerable to what hath been ſaid, as the condemned under their own deſerved Curſe ſuffer in order to ſatisfie Divine vindictive Juſtice for

their

their own offences; ſo Chriſt made a Curſe, and bearing the Curſe for us, did bear it in order to make ſatisfaction for us, that we might obtain deliverance, and that avenging wrath might not fall on our heads ſince that we are no more under the Curſe deſerved by us, but under the Bleſſing procured for us by Chriſt. He trod the wine-preſs of his Father's wrath alone; his ſtripes were ſo ſmart and grievous, that by them we might be healed, *Iſa.* 53. 5. God did not ſpare him when he gave him up for us, *Rom.* 8. Let this then ſuffice for theſe particulars. *In ſumme, To be made or bear the Curſe, is to ſtand charged with guilt, to be threatned with puniſhment, to be cut off by the execution of that puniſhment, to the end Juſtice may be ſatisfied on the perſon who is made a Curſe.* So that you may now ſee what it was that Chriſt was made for us, and what he underwent for our ſakes. He took upon him our ſins in the guilt of them; expoſed himſelf to the dreadful threats of a ſevere, but moſt righteous Law; and whereas ſin inevitably muſt be puniſhed, he ſubmitted himſelf to that alſo, and in love to us ſaved us from ours, by his own puniſhment, wherein he ſatisfied Divine Juſtice, and averted that Curſe which inevitably would have fallen on us from the wrath of God provoked againſt us by our ſins; by this 'tis clear, Into this capacity he put himſelf, the Law found him, and under this capacity proceſs went out againſt him, and he died for us to redeem us from the Curſe, and to inveſt us with the Bleſſing. I paſs now to the ſecond thing propoſed, *viz.* To the confirmation

and

and proof of this, That Christ did die thus for us; a curse was both threatned and executed upon him, 2 *Cor.* 5. *ult.* *He made him who knew no sin to be sin for us.* There is an elegancy in the words (ἁμαρτίαν) *He made him sin*; The Apostle doth not say, he made him a sinner, but he made him sin, that it might the more evidently appear how he did bear what was threatned against sin, the Curse coming on us as an effect or consequent of sin; He who was made sin for us, exposeth himself to that sad effect, and taketh on him the Curse due to us; and being found so charged, must die to remove the Curse from us. This Text of the Apostle in effect then saith, That Christ had our sins imputed to him, bore the Curse of them, and that for our good, *viz.* *That we might be made the righteousness of God in him*; That we might be accounted and treated as righteous ones, which in effect is the same with what we have already said, That Christ was made a Curse, and so died for us, that we might with righteous ones live, and possess the blessing. It is not to be doubted, that Christ made sin for us, was thereby made a Curse for us, and therefore died, bearing that effect of our sin; vindicating the honour of the Law which we had transgressed, and satisfying the Law-giver whom we had provoked. In a word, Christ made sin for us, underwent the Curse our sin deserved, and the Law threatned, that in our stead he might satisfie Justice; and that mercy might give the blessing which we needed, and the Gospel promiseth; or in the Apostle's own words, that the blessing of *Abraham* might

2d. General proposed.

might come on us Gentiles. Again, the Apoſtle *Rom.* 8. 3. tells us, *God ſent his Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh.* In which words you read expreſly, that God ſent his Son, and that he ſent him in the likeneſs of ſinful fleſh, not by inherent vice, but like it, through imputed guilt, and obnoxiouſneſs to the Curſe, both which lay on all fleſh that had ſinned, and both which was laid on him, who thus appear'd in the likeneſs of ſinful fleſh; in which capacity he appear'd not only to the world (which judged him whom they knew not) nor only to his enemies (who did maliciouſly ſlander him they hated) but he preſented himſelf to God in our ſtead, bearing our Sin and Curſe; for removal of both which he was made a Sacrifice, an Expiatory Sacrifice, which the Text expreſſeth conciſely (by περὶ ἁμαρτίας) and our Interpreters in the Margin have rightly explained, A Sacrifice for ſin; this being the proper import of the phraſe, as is evident to all who are able and willing to compare the Hebrew לחטאת, with the Greek Tranſlation of it by the Lxxii: In the places cited, as *Levit.* 4. 3, 14, 28, 32. & *Numb.* 6. 11; 16. & *cap.* 7. 16, 22, 28, 34, 40. 46, &c. *Neh.* 10. 33. & *Ezek.* 40.40. & 42. 13. & *Pſal.* 40. 6. In all which, and many more which might be cited. The Greek Interpreters uſe the ſame phraſe the Apoſtle doth, when he aſſures us God ſent his Son in the likeneſs of ſinful fleſh that by him made a Sin-offering, or a ſacrifice for ſin; he might condemn ſin, but ſave the ſinner. In one word, he that was ſent to be a ſacrifice for ſin, muſt

die,

die, and bear the imputed guilt of the ſins of the perſons for whom he is a ſacrifice, and conſequently die under a Curſe. To theſe add we that of the Prophet *Iſa.* 53. 5. where the Prophet doth thrice over in very emphatical words foretell what the Jews would judge of Chriſt under his ſufferings; they would eſteem him (*a*) ſtricken, (*b*) ſmitten, and (*c*) afflicted of God, as if he had been a notorious ſinner, ſtigmatized by the juſt hand of God inflicting Curſes on him. Thus the blinded malice of the Jews lead them into blaſphemous miſtakes of the perſon and the ſufferings he underwent. (*d*) *They thought him thus handled by God in a way of vengeance for his ſins.* The Jew underſtood the import of their own language, but they underſtood not the true cauſe of the dolorous curſes and ſufferings the Meſſiah died under. Whatever wrath, curſe, or vengeance is implied in the phraſe, he did bear it, to remove it all from us; we ſinned and ſhould have died accurſed, but he was made a Curſe to free us.

a נגוע
b מכה
c מעונה

d *Tho. Gattaker. on Iſa.* 53. 4.

Again, *verſ.* 5. the Prophet tells us, *he was wounded for our tranſgreſſions*; ſo we read it, but ſome obſerve the word denoteth a polluted perſon, or one that is prophaned. Now by the Law every polluted thing or perſon was judged accurſed. *When the Rulers of the Sanctuary are prophane,* and God puniſheth for it, *Jacob is made a Curſe, Iſa.* 43. 28. And of the polluted, defiled, or prophaned, the Law determineth he ſhall die the death, *Exod.* 31. 14. He ſhall be cut off, *Lev.* 19. 8. & 22. 9. *Numb.* 18. 32. So that by the Law a polluted perſon is in danger of that death which

מחלל
Tho. Gattaker. Annot. in loc.

which the Law calls a Curſe, and when ſuch are uſed as polluted, they are cut off, and die under a Curſe denounced by the Law. And thus was Chriſt wounded for our tranſgreſſions; מחלל מפשעינו, we had really polluted our ſelves, and were prophaned by our ſins which we had committed: But He, the Holy One of God, was firſt burthened with our imputed ſins; lookt on as one ſtanding in the ſtead of polluted ones, and uſed, as they deſerved, that they might be bleſſed, which they deſerved not. Thus alſo *verſ.* 6. *He laid on him the iniquity of us all.* Guilt imputed, and puniſhment inflicted, from both which the conſequent is, The perſon ſo uſed, dieth an accurſed death, which is that we are to prove. Since then God laid the iniquity of us all on his Son, who was content to bear it, we may very confidently conclude that our iniquity will be the cauſe of his death, and that this death will have a Curſe intermixed with it, that it may be ſufficient to redeem us from the Curſe due to our iniquities. There is one place more which I might urge, *viz. Phil.* 3. 7. *He took upon him the form of a ſervant*, and in that capacity did humble himſelf unto death, even the death of the Croſs, ſaith the Apoſtle; which paſſage poſſibly is not enforced to ſpeak other than its own proper ſenſe, if it be thus explained: *He took upon him the form of a ſervant, i. e.* put himſelf into the ſtate and condition of an accurſed perſon, and ſo died for them he loved and repreſented. The Scripture doth ſometimes uſe this manner of ſpeech to expreſs a Curſe on a man, or on his

his posterity; so (*a*) *Cham's* Curse is expressed; so is the Curse of (*b*) *Esau* expressed. *The elder shall serve the younger*, applied by the Apostle, to prove *Jacob* and his seed blessed, and to evidence *Esau* and his seed left out of the blessing, and consequently abandoned under a Curse. *Israel's* misery in *Ægypt* (emblem of a cursed state) was servitude, in (בית עבדים the house of bondage. Thus μορφὴν δούλου, the form of a servant in which Christ appear'd, bespeaks his appearance under a Curse for us. And in this conjecture on this place I am confirm'd by the authority of *Erasmus* on this place. *Now (saith he) that he took the form of a servant, seems not to be referred properly to the taking of the Humane Nature, but to the taking of the species and likeness of a guilty person, whose part he bore for us when he was scourged, condemned, crucified. Thus far that learned Pen.* But let this conjecture be of what weight it will be, there are places enough already urged to make good the Truth.

Jam quod accepit formam servi non propriè referri videtur ad humanam naturam assumptam, sed ad speciem & similitudinem hominis nocentis, cujus personam pro nobis gessit dum flagellatur, damnatur, crucifigitur.

Christ in our stead appear'd under a Curse, and so died an accursed death, that by this means we might live in hope of a blessed life; and as the Text hath it, that the blessings of *Abraham* might come on us Gentiles; and that we might receive the Spirit, *viz.* both of Sanctification to enliven us to our duty, and of Adoption, to ensure us of an hoped reward; and so be delivered from servitude and misery of sin in which lyeth a Curse indeed. Now

(*a*) Gen. 9. 25, 26.
(*b*) Gen. 25. 26

Now this duly conſidered will promote the increaſe of our graces. The Communicant who can meditate on Chriſt dying a Curſe for us, may thereby excite his graces, and exerciſe them to an improvement of them; ſuch meditations will be as leſſer ſtreams to a River which they greaten whilſt they run in the ſame chanel.

A brief ſpecimen of this will ſatisfie, I hope, and ſet the ſoul on work, wherein for his help I ſhall ſhew him an Eſſay in a rude draught of this, in eight following particular Graces, which well become a Communicant.

1. Sacramental grace improved.

1. *Humility and Self-abaſement is unqueſtionably a Sacramental grace*; a grace we ſhould Bring to, exerciſe at, and improve by the Sacrament of our Lord dying for us. And the conſideration of his death repreſented under the circumſtances of a Curſe, is a very ſuitable, and a likely means to effect this: For it doth repreſent to our thoughts not only the ſufferings of our deareſt Lord and friend, but convinceth us that it was our ſin which procur'd this to him; and that we muſt have been miſerable for ever if he had not thus died. Thus our ſin and miſery is ſet before us, and theſe will humble a ſoul; theſe will bow the generous courage and ſtoutneſs of the nobleſt and higheſt mind. *Miſery alone cannot break the courage of a virtuous and innocent mind, Nil conſcire ſibi,* &c. A ſoul clear and approv'd to its ſelf, is an impregnable fortreſs: And *the ſpirit of a man will bear theſe infirmities.* Indeed *a baſe* and degenerous *mind breaks* into ſhivers *under a load*

load of croſſes. But the ſoul under ſorrows, or in danger of deſerv'd miſery, reflecting on its own guilt, and looking through the vileneſs of ſin, on the greatneſs of its ſorrows, is the more humble, becauſe more refined and excellent in it's temper, principles and aims. *True lowlineſs of ſpirit*, or humility that is genuine, *may* poſſibly *firſt guſh out in a tear from pain*; But *it's conſtant runniug* is in tears *for ſin. Miſery may broach the veſſel*, but it is *ſin* that *keeps it running. Miſery may make the beſt deſpiſed in others eyes*; *ſin makes him deſpiſed in his own.* Men will tread on a diſtreſſed fortune, but the *humble ſoul will tread on its ſinful ſelf.* And now ſerious *Reader*, caſt thine eye upon Chriſt made a Curſe, and (ſuppoſe) for thy ſelf, and then tell me, what is firſt reflected on? is not thy miſery the title page of that great Volume of ſorrows, which Chriſt did bear for thee, when he was made a Curſe, and underwent it in thy ſtead? waſt not thou in danger of that Curſe? didſt thou not dwell on the borders of an eternal, infinite miſery? and waſt thou not every moment in danger to be haled, and thruſt headlong into a priſon of wofulleſt darkneſs, and unſpeakable ſorrows? Did not the Curſe laid on Chriſt hang over thy head? It was thy ſin, thy miſery, that Chriſt lay under; and this will humble thee if thon haſt any ſpark of ſpititual ingenuity; if there dwell any generous diſpoſitions within thy breaſt.

1. For *what is it to be curſed*, but *to lye under the tranſgreſſion of a righteous Law? and what will abaſe an ingenuous ſpirit, if the baſeneſs of ſin will not?*

Humility what. *Humility is the judgement or opinion of its little worth arising from due sense of sin.*. Thus
Deut. 9. 7, 12, 22. & 23. & 24. did *Moses* instruct *Israel* to be humble, shews them how great their sin had been, and leaves then to say how little their opinion of themselves ought to be; tells them how near they were to utter ruine, when nothing but a *Moses* and his prayer was between them,
Deut. 9. 6, 14. and the execution of that word; *I will blot out their name from under Heaven.* Let thy soul renew the memory of thy sin, when thou reneweſt thy thoughts of Christ's dying a Curse; Remember thy sins, and do as they,
Gen. 41. 9. *Ezek.* 20. 43. *Loath thy self for all thy sins.* The remembrance of a fault made a Courtier blush. In a Sacrament thou seest Christ dying an accursed death; in his Curse thou dost, or shouldest see thy own sin; and with
Ezra 9. 6. *Ezra* in another case, *Thou shouldest be ashamed and blush to look up to Heaven.* For,

2. *Thou most righteous and just hast condemned me, and judged what my fault is, how great, how vile it is in the Curse my Saviour did bear for me.* It was not a rash, hasty and inconsiderate passion of a man that cursed the sinner; but it was the just, deliberate sentence of a wise and holy God, who never curseth one that deserves to be blessed; who never curseth before the creature hath sinned. and deserved it. How inquisitive is a good disposition, if he be cursed! as *David* by a
2 Kings 2. 23. *Shimei*, or as the Prophet reproached by the Boyes of *Bethel*, or by a contemptible beggar: How ready are best natures to enquire into the cause! Have I given an occasion to this reproach? Have I deserved it?

And

And how is he abaſhed and aſhamed that any reaſon is pretended for unreaſonable railing? Now much more abaſhed is the ingenuous ſpirit when a ſober man, when a judicious obſerver of his own words, as well as of other mens carriages ſhall condemn and adjudge him worthy of a Curſe. But here it is the Lord, who adjudged thee to a Curſe, and canſt thou remember this, and not be humble, and not reflect upon thy ſin which provoked ſo juſt a Wiſdom and ſuch deliberate Juſtice to execrate thee? *David* was humble when *Shimei* curſed, becauſe *it might be God had ſaid to him, Curſe David.* When thou receiveſt the Sacrament, thou remembreſt Chriſt, whom God made a Curſe for thee; there God tells thee, Thou hadſt been forever cnrſed, if Chriſt had non been once curſed. There thou mayeſt ſee a holy, wiſe, juſt and infinitely excellent perſon diſpleaſed with thee, and provoked againſt thee; and ſurely ſuch a ſight will (I am certain it ſhould) make thee abhor thy ſelf and be humble.

3. *Farther, thou hadſt a fair and open tryal of thy Cauſe, and it now ſtands in the greateſt Court of Record in the world: It is there regiſtred that thou art the ſon or daughter of a tainted blood,* a child of an accurſed ſtock. In the firſt *Adam* God tryed and caſt thee, and told thee what thou muſt expect; in the ſecond *Adam* he ſhewed thee this Record ſtood firm, the ſentence unrepealed; and if the blood of Chriſt dying, and bearing the Curſe for thee, had not waſht out the ſtain, thou hadſt remained ſtill under a curſe and ſtain. It is accounted a glory in an Antient

Family, that the blood is not ſtained with any treaſonable practices againſt the Soveriagn; and it is a diſparagement and diminution of their glory and greatneſs, that the blood is embaſed by diſloyal deſigns and attempts. When thou receiveſt the Sacrament, and ſeeſt Chriſt dying an accurſed death, remember this, Thou art minded of thy ſtained blood, and of the recorded atteindure that God brought in againſt thee. Here thou ſeeſt what judicial proceſs ſhould have been made againſt thy ſelf, ſee it and be humble.

4. *And thou mayeſt do well to remember what proof and evidences were againſt thee too, ere God adjudged thee to this Curſe which thy Saviour underwent for thee; the notoriouſneſs of the fact; the ſelf-ſilencing conviction of Conſcience; thy Father againſt thy Mother;* Adam *againſt* Eve; *thy own family evidence againſt thee in this matter.* Thou canſt find no pretence of an exception to the witneſs. Here thou mayeſt *reflect upon thy own adjudged baſeneſs, and be proud if thou canſt,* when thou haſt reflected on thy ſelf. Whoever thou art who rightly perceiveſt the myſtery of this Ordinance, and doſt rightly receive it, thou art evidence for God againſt thy ſelf, and confeſſeſt the matter, that thou deſervedſt to die for thy ſins in that very capacity and notion that Chriſt died for them. If he died an execrated, curſed death for thee, The Sacrament is a memorial of thankfulneſs to God, and to Chriſt for ſparing thee, and letting thee eſcape, whileſt the bleſſed Son of God died in thy room. Conſider this and be humble.

5. *Conſider*

5. *Conſider laſtly, How humble thy heart and hand ought to be when thou receiveſt Chriſt in the Sacrament; ſince from him alone thou receiveſt deliverance from a Curſe. None would, none indeed could deliver thee, but Chriſt: Thou couldſt not ſend for another Phyſician to heal thy diſtemper.* Here thou couldeſt not, (as in a Market) ſeek a better bargain; No, He alone who was made a Curſe for thee, was able to deliver thee; he was over all God bleſſed for ever, able to reſtore accurſed creatures to bleſſedneſs, and to inveſt them with happineſs. *Be then as ingenuous toward Chriſt thy only hope, as thou wouldeſt be toward a Patron, a Benefactor, a Lord, on whom thou doſt ſolely and intirely depend.* Thou wouldeſt humbly obſerve, and with due reverence receive his Commands, and abhor a ſeeming proud, lofty, or inſolent behaviour towards him. *I entreat for as much from thee towards Chriſt as thou doſt give to a man without intreaty.* At a Sacrament reflect on theſe things; ſay with thy ſelf, here is the renewed memorial of Chriſt dying a Curſe, and this renewed remembrance convinceth me that I was a vile wretch, elſe my God had never curſed me; I had never been attainted, arraigned, condemned and recorded among thoſe that were not worthy to live in a holy and happy Common-wealth and Court. I had never recovered my former ſtate of bliſs, if the Lord had not put himſelf in my ſtead, and bore my puniſhment: *My life, hope and glory, are all the fruit of another's death and ſhame; I muſt be lowly who was redeemed from ſo low and curſed ſtate.*

By this thou mayeſt diſcern what influence is in the Death of Chriſt conſidered as a Curſe, and how it may be drawn out to abaſe and humble thy ſoul before thy God. And let this ſuffice for an Eſſay or Pattern. Go thou and meditate on what thou canſt ſee farther in this thing, and be humble all thy days.

In the ſecond place, Take an Eſſay in another Sacramental Grace: Let it be ſuppoſed to be

Strong and fervent Deſire to be partaker of that deliverance which Chriſt wrought by dying a Curſe for us. A good and hungring appetite is not more neceſſary at thy friend's table when thou art invited to feaſt with him, than this ſtrong Deſire is needful, and required, for the Lord's Table. Our bleſſed Redeemer invites the hungry, and bids the heartieſt welcome to the hungrieſt comers: his language is, My friends, you are welcome, and let me ſee you come as to one that you know does bid you welcome, by your free eating and drinking. I may think you either know not how excellent the proviſion is, or you like it not, or you are full of ſomewhat elſe, or you doubt your welcome, if you ſit as if you came to feed your eye, but not to ſatisfie your ſouls. If the Sacrament of the body and blood of Chriſt be the Supper of the Lord; if it be a feaſt; if it be ſtored with choiceſt variety of ſpiritual and heavenly rarities; if it be the Goſpel Mannah, why are your longing deſires ſo weak, ſo unconſtant, ſo uneaſily taken off? Surely you and I ſhould be better ſtomach'd for this feaſt; Chriſt hath prepared his body to be your food,

food, and you muſt prepare your deſires, and awaken your hungrings after him. The beſt wine is drawn out for this feaſt, and it's pity it ſhould not have a thirſty ſoul, whoſe thirſt can reliſh its worth. He knows nothing of this Ordinance, who knows not it is a ſpiritual feaſt, to be attended with a ſpiritual appetite, and therefore I proceed to give you a ſpecimen of that which is in this Dying of our Lord, to whet the appetite of the ſoul; and ſo let the firſt Conſideration for example be this; firſt, *In this kind of Death the ſoul ſees both that which will awaken and add vigour to its averſation of ſin or evil, and what will awaken and ſtrengthen its inclination and proſecution after deliverance from that evil.* In the Curſe thou ſeeſt what an evil ſin is, and thou muſt bear it, or deſire Chriſt that he would; if thou deſireſt not that he may really bear the Curſe for thee, as in the Lord's Supper he Sacramentally doth, it will be interpreted that thou deſireſt all that evil ſhould light on thee which thy ſin deſerveth; and *canſt thou deſire to be curſed? canſt thou deſire to de damned? canſt thou ſee miſery like a black ſtorm hang over thy head, and not fly to ſhelter?* See then in a Sacrament Chriſt tendered to bear thy Curſe, thy miſery, and *ask thy ſelf, whether it be not deſirable? ask thy ſelf, ſhall I deſire this or no? ſhall I wiſh, and intreat, and be willing to be freed from ſo great evil or no?* In the Sacrament the Lord tells the diſcerning ſoul, Here, take my Son, and if thou deſireſt it, he ſhall bear thy deſerved Curſe, and thou ſhalt inherit an undeſerved bleſſing; go think on it, and tell me what thou wilt do, whether

thou wilt deſire and be willing or no: And now judge what is like to be the Anſwer of the ſoul; will it not be This? O let the Bleſſing be mine, and let my loving Saviour thus deliver me, thus bleſs me alſo, oh my Father, and it ſhall ſuffice.

2. And as the proper Incentives of deſire are contained in the things themſelves offered; ſo *the very language, notion and frame of words do awaken the ſoul to exert its deſires: A miſery to be avoided by this means, will perſwade the ſoul to a willingneſs to apply the means.* But ſurely a miſery expreſſed by a Curſe, by an Execration, will haſten the ſoul's deſire to eſcape it: In ſome caſes a man may commendably deſire, and chuſe affliction, *but in no caſe can a man chuſe a Curſe to himſelf.* The Jews had a Proverb, that *we muſt leap to Mount Gerizzim.* When God tells the ſoul, it muſt either dwell on Mount *Eball,* inherit a Curſe, or be willing to be led by Chriſt unto Mount *Gerizzim,* it begins to ſay, Let me go, not a ſlow, a loitering pace, but the ſwifteſt, the ſpeedieſt; it is ready to leap to the Bleſſing. *Let me be any thing but a Curſe*; let me by any means eſcape the Curſe, and if by a willingneſs, if by an hearty deſire to have Chriſt I may eſcape it; oh let this very hour be the happy hour of my ſoul's eſcape. Lord, if it be ſo, I accept thy Son, my bleſſed Saviour offered in the Sacrament to bear my Curſe. *There is a ſtrong propenſity in man's nature carrying him with great deſire,* and with unwearied endeavours to ſhun the hard ſpeeches of all, and to hear a good report if it might be from all;

all; *to be bleſſed by every one, to be curſed by no one.* And there is a cheerful forward willingneſs to hearken to that advice and counſel which diſcovers how we may likely gain the good word of good men, and eſcape the hard words of all men. Now God propoſes in Chriſt thus dying, A ſure way of obtaining his bleſſing, which is infinitely better than the bleſſing of any man; and in the Sacrament of his Son's body propoſeth a ſure means for our eſcaping from his Curſe, which is infinitely more to be feared than the curſes of all men. *God can load thee with one Curſe more than all the men in the world can do with all theirs.*

3. *In Chriſt's Death conſidered as a Curſe, there is yet farther ſomewhat to engage the Deſires* of the ſoul unto Chriſt, and to draw forth it's willingneſs unto an embracing of Chriſt: *And that is the infallibility and certainty of our deliverance from this Curſe upon our receiving Chriſt*; thou mayeſt be ſure to eſcape, for thou mayeſt be ſure Chriſt will not loſe his life; if he die, he will accompliſh his own ends, and thy hopes, and the hopes of every believing ſoul, by his death; *He hath indeed laid down his life, but he hath not loſt it.* He will not leave thee under uncertain and failing likelihoods, if he makes himſelf liable to thy puniſhment; he will be ſure that thy ſoul ſhall eſcape it; *And if he bear thy Curſe, he will be enſured thou ſhalt not bear it.* Now having ſuch a good, as this deliverance, and ſuch an evil as the Curſe, in thy eye; and ſuch a ſure and infallible means of eſcaping the one, and obtaining the other, *Canſt thou,*

oh

oh conſiderate! oh diſcerning ſoul! *do leſs than deſire this Chriſt, this ſhare and intereſs in his death?* If thou hadſt no more than faint probabilities that it might be ſo well with thee, thou wouldſt in other caſes ſtrongly deſire to try: oh why not in this! why not here! other probabilities can awake, perſwade, prevail and carry thee through tedious Journies, and coſtly experiments, and thou juſtifieſt thy hopes and thy deſires with the likelihood of ſucceſs.

And what is the reaſon? whence is it that ſo great certainty can do ſo little with thee in this? oh the deplorable ſtupidity of man! the ſenſleſs backwardneſs of his heart! oh think, I ſay, think on it, Jeſus Chriſt was made, and died a Curſe for thee, and it is certain thou mayeſt eſcape by him; awaken thy deſires, and look after him. But laſtly,

4. If thou yet wilt not deſire Chriſt, notwithſtanding all that hath been ſaid already, yet at-leaſt conſider with thy ſelf, and bethink thy ſelf, What doſt thou here if thou deſire not Chriſt? *Why art thou among them that apprehend they needed, who do in the Sacrament commemorate, and ſeek to find Chriſt dying and bearing the Curſe for them?* If thou need him not, why doſt thou pretend to ſeek him? if thou ſeek him, why doſt thou not really deſire to find and meet him? Conſider this, and argue it with thy ſoul; ſay, *I muſt either contradict my ſelf, the ordinance, and the people of God, or I muſt be willing to receive Chriſt the Lord into my ſoul, as well as to receive the ſymbols of Chriſt my Lord into my mouth and hands.* I hear, and know, that *others do approach*

proach this Table, this memorial of the Dying Jeſus *with deſires to meet him, and to exchange with him, to bring their wretchedneſs, and carry with them his bleſſedneſs.* I know (if I know the Ordinance) that it was appointed for the hungry, thirſty, deſiring ſoul, which would have freſh remembrances, and vigorous longings for Chriſt; for them who would feel their own curſedneſs, and ſeek bleſſedneſs in Chriſt, and my very preſence, my very approach to the Ordinance with others, will either argue and prove me a Hypocrite, or muſt awaken my deſires after Chriſt; if thou art not willing to find thou art an Hypocrite for ſeeming to ſeek.

And I will tell thee, take it as thou wilt, *Thou that art not willing to find a bleſſing in Chriſt whom thou ſhouldſt deſire to meet in the Sacrament, ſhalt find a curſe which thou wouldſt not. Remember* Judas *and tremble!* Who doth cordially and truly ſeek the Lord, ſhall find what he ſeeketh; but he that is careleſs, wants a willingneſs and deſire, ſhall find what he thinks not of; and woe to him that finds, and meets with *Judas* his gueſt at the Lord's Table! And now give me thy thoughts, Reader, whether this ſhould awaken in quicken thy willingneſs and thy deſires after Chriſt. And yet farther in the next place,

Cloſer application, faſter hold, and ſtrengthened reſolutions to adhere to Chriſt, do very well become this Ordinance of the Lord's Supper; none have doubted or denied this, but thoſe who have denied all its efficacy, and made the Sacrament a weak, and impotent Ceremony; 3d. Sacramental grace Faith.

mony; *Every one acknowledgeth this as the undoubted and proper fruit of this Ordinance, who expect any fruit from it.* This ſpiritual feaſt was made to unite the ſoul and Chriſt in a more firm and cloſe bond of friendſhip, to incorporate them, and to make them more one. It was inſtituted, that the memory of our great advantage by it, might be more deeply rooted in our hearts. The Learned Profeſſors at *Saumur* tell us, *Many things lead us to this perſwaſion, that Chriſt chiefly eyed the increaſe and confirmation of our Faith, as the end when he appointed this Ordinance to his Church to be celebrated.* A true and lively Faith fits for receiving this Supper of the Lord; and an increaſing confirmed Faith ſhews that this Ordinance is fitly received. *We muſt not come to it without true Faith, and we muſt not go from it without an increaſe to our Faith.* We muſt lay hold on Chriſt that we may come; and we muſt come that we may lay faſter hold on Chriſt.

Ut ejus ope tanti beneficii memoria magis ac magis in animis noſtris infigatur. Theſ. Salm.

Multa ſunt quæ nos eo ducunt ut exiſtimemus Chriſtum habuiſſe potiſſimum eum ſcopum ante oculos ut fidem noſtram augeret ac confirmaret cum ritum iſtum Eccleſiæ tradidit celebrandum. Theſ. de uſu coen. Dom. th. 11.

Now the conſideration of Chriſt dying as a Curſe for us, will notably confirm us in our reſolutions to adhere and cleave faſt to Chriſt. For now

The conſiderate, ſerious, meditating Communicant, may hence reflect upon the choice which he hath made, the gift he hath received, the condition he is now in by believing, and ſo approve the choice, keep faſt the gift, ſettle himſelf in that condition, and farther ſecure

ſecure that ſtate to himſelf by ſtrong reſolutions of Faith, and adhering to Chriſt, who by this death delivers us from that curſed death we deſerved; and ſo you may ſuppoſe the ſoul to argue with it ſelf.

1. I do this day commemorate the death of my Lord, which died under a Curſe for me; *and if I do not now believe, or if I ever ſhould by unbelief caſt off my Lord, I muſt bear my own deſerved Curſe*: I have then good grounds, I have beſt reaſon to warrant my firſt believing and going to Chriſt: I have as good reaſon to continue my purpoſes, and confirm my reſolution of believing ſtill. *It is not poſſible I ſhould have any reaſon to repent my firſt choice of Chriſt, my firſt fiducial adhering to Chriſt by that I was delivered from a Curſe*; and this deliverance is freſhly remembred in the Sacrament, and the reaſonable, well adviſed and prudent choice of my ſoul is preſented to me; and now my ſoul, thou mayeſt ſay, this was the wiſeſt, moſt juſtifiable and rational compact thou ever didſt make. And I aſſure thee, *until thou ſee a reaſon why thou ſhouldeſt be in love with, and dote upon a Curſe, thou canſt not be out of love with, or weary of thy adhering to Chriſt.* The more thou ſeeſt the wiſdom and prudence of this Act, the more thou wilt like it, and the more reſolute and conſtant thou wilt be in it; and now the oftener thou conſidereſt at the Sacrament the lively pourtraiture of thy deliverance from a Curſe by Chriſt received and adhered to by Faith; the oftener wilt thou renew thy purpoſes and reſolutions to adhere to him, the oftener wilt thou look, and take heed of that

which

which may weaken thy adherence, or withdraw thee from Chriſt; and ſuch renewed carefulneſs and heed will much improve thy Faith; *Renewed purpoſes to believe, are renewed ſtrength in believing.*

2. Secondly, The conſidering ſoul will ſee in this review of Chriſt dying a Curſe, *The benefit, profit and gain of Faith chuſing and adhering unto Chriſt.* It will ſee it ſelf repaired and made whole after the greateſt and ſoreſt dammage; ſin which brought the Curſe upon the ſoul, did the ſoul greateſt injury and dammage, it made a ſhipwrack of all its excellencies and treaſure. Sinful and accurſed man is the pooreſt, forlorn and undone wretch in the world, a very bankrupt. But now application unto Chriſt with a purpoſe to adhere unto him, and chuſe him for ever; this ſets the man free from the Curſe; it ſets him up again; it puts a new ſtock into his hand; it enricheth him with the fulneſs of a Bleſſing. For *if Chriſt bear thy Curſe, thou ſhalt wear his Crown*; if he take upon him thy guilt, and ſin and wretchedneſs, he will take thy believing ſoul into his bleſſedneſs; *if he ſuffer thy deſerved puniſhment, thou ſhalt inherit his glorious purchaſe*; and what unſpeakable profit is this? how good and enriching a bargain is this? and all this doth the believing ſoul receive and gain by Chriſt dying a Curſe to redeem it from the Curſe, and to purchaſe the bleſſing of *Abraham* for it; and all this becomes the believing ſouls gain; God gives this to every one who chuſeth his Son. *By his Poverty we are made Rich, and by his Curſe we gain the Bleſſing.* Now at every

every Sacrament this Bargain is confirmed and ratified, and the ſoul ſees the gain of it; and until it can rationally deſire to loſe ſuch a bargain, it cannot but ſtrongly deſire to keep to its contract: Every remembrance of our riches by Jeſus Chriſt, is, or ought to be a confirmation of our choice of him. *Renewed views of our gain, will be renewed purpoſes to hold faſt our bargain*; and thus may the ſoul grow ſtrong in its adhering and cleaving faſt to Chriſt.

3. The conſidering ſoul doth view its *own ſecurity, and ſweeteſt peace in the Death of Chriſt thus dying a Curſe for it.* At the remembrance of its Lord's Death in a Sacrament, it calls to mind that peace which is made for it through the blood of the Croſs. *The ſoul ſaith, if Chriſt hath born my Curſe, I ſhall not bear it.* If I have choſen him, if I keep to this my choice, if I firſt believe and perſevere in believing, I ſhall ſtill have this peace in believing, *viz.* that *I am delivered from the miſery of an accurſed ſtate.* Before thou didſt believe, thou didſt or mighteſt have heard the ſad ecchos of a Curſe alarming and frighting thee; if thou hadſt not deſired, choſen and believed in Chriſt dying, thou hadſt never heard one word of peace; and if after thy firſt choice, and faith, thou repent, relapſe and forgo Chriſt through unbelief, thy danger, ſin and trouble will return upon thee; thy laſt ſtate will be thy worſt ſtate; think therefore what is beſt for thee, whether to go on to believe, or to go back through unbelief. Art thou ſurfeited with thy peace? art thou weary of thy reſt? is

trouble

trouble under the misery of a Curse more desirable than peace under the felicity of such a blessing? I know *the meditating soul which can discern this, will never think of deserting its choice of Christ, until it can think of parting with peace for trouble, with joy for sorrow, with blessedness for misery.* I know the more it perceives and finds its peace in believing, the more serious and resolute will it be to believe that it may have and keep its peace. Renewed meditations on this Death of Christ will be renewed peace to a believer, and renewed peace will be renewed purposes of believing.

Fourthly and lastly, *The considering believing soul is able to discern this ignominious cursed Death of Christ to be the fountain of true honour and real excellency. The soul is delivered from a state of baseness and dishonour by this Death of Christ.* A cursed condition is base and dishonourable, as well as miserable and unhappy. The dregs of the people were by the Jews called the people that are cursed. *Cam* cursed by *Noah* is devoted to servitude to a base condition. And *Esau*'s loss of the Blessing was the bringing of servitude and baseness on him. But now if Christ dying a Curse were abased for me (may the believing soul say) I shall be exalted to honour, and *my first act of believing was my first step to honour, and my continuing to believe will be the continuing of me in my free, noble, and honourable condition.* If I depart from Christ through unbelief, I shall go from honour to dishonour, from excellency to baseness, from the noble state of a Son, to the ignoble state of

of a ſervant, of a ſlave: And I know the conſiderate ſoul will not eaſily return to the baſeneſs and ignominy of ſuch a ſtate; No! no! Faith in my dying Lord did ſet me free from ſuch baſeneſs, and advanced me to the dignity I now enjoy; and my perſevering confirmed faith, will, and muſt preſerve and confirm me in that dignity: *This prerogative my Dying Lord purchaſed for me whenever I would believe; this prerogative he gave me ſo ſoon as ever I did believe; and there is none can take it from me ſo long as I do believe; oh let me believe for ever, that I may have it for ever!* I would never loſe this honour, I will never leave my Lord. Whilſt thou art able to make the beſt of this Death of thy Lord commemorated in the Sacrament, and preſented to thy faith, (which is done on purpoſe, that thou mayeſt make the beſt of it,) thou canſt reſolve, or conclude nothing leſs than that thou wilt adhere now faſter than ever.

In this manner may the Humiliation, the Deſires, the Purpoſes of the Soul be wrought, drawn forth and confirmed upon the conſideration of Chriſt dying a Curſe for us: The ſight of our curſed ſtate will lay us low, and convince us; the ſight of a deliverance by Chriſt, will make us deſire that deliverance may be ours, and then knowledge of its being ours upon firſt believing, and that it ſhall be ours ſo long as we believe, will perſwade us to look that our faith continue, leſt unbelief ſhould reduce us into the miſery of a Curſe, whence we almoſt eſcaped. And let it be next obſerved,

4th. Sacramental grace, Love to God and Chriſt.

4. *That Love to God and unto Chriſt, is another Sacramental grace, which I am ſure will be well improved, by a due conſideration of Chriſt dying a Curſe for us.* I do verily ſuppoſe it needleſs to attempt the proving of this; every one knows, that *Love to Chriſt is a neceſſary and ſuitable grace for a Communicant.* God requires that every one of his ſervants ſhould love him, and ſerve him with all the heart in every duty, much more in this which is a more ſolemn, and more than ordinary one. If thou wilt come to the Table of the Lord, thou muſt come with love to the Lord of the Table; thou muſt not come with enmity in thy heart, nor with a ſword in thy hand. They are friends who are invited to eat and drink with Chriſt at his Table, and *it is a monſtrous incongruity to ſit down as though you would friendly feaſt, and yet watch a ſeaſon to muther the gueſts, or him that invites you. God will not have an* Abſolon's *feaſt, in which one of the gueſts was murthered; nor will he have a feaſt like the unhappy* Phocus, *whoſe gueſts ſlew him.* It is the expreſs will of our Lord, that we come to his Table in love and charity with our Brethren, and in love, and with ſincere affections to our Lord. *We muſt here feaſt without the ſowre leven of malice againſt our Brethren, and without the ſwelling leven of hypocriſie toward God.* Now let me a little point out what inducements are in this Death of Chriſt to draw forth our love to our Lord; and ſo let it be conſidered.

Cant. 5. 1.

Φωκὸς ἔφαγεν.

1. Did my Lord die an accurſed Death for me? do I now celebrate the memorial hereof?

hereof? *Would he have done this if he had not loved me as his own life?* It was a love that is ever to be bleſſed by me, which made my Lord take on him a Curſe for me. *Greater love than this could not be ſhewn to me, and leſs than love to him for it cannot not be tendred by me.* Is Love the loadſtone of Love, and doth not thy heart ſtir toward Chriſt when he draws it with this attractive? When he calls, *Look upon my Living Love in my curſed Death, and give me what you judge a reaſonable acknowledgment for my Love*; and when the conſiderate ſoul looks on this, it is ready with *David* to ſay, *What ſhall I render to the Lord for all his goodneſs?* What ſhall I render to God the Father who laid my Guilt, Puniſhment and Curſe on my Bleſſed Redeemer? What ſhall I render to the Lord Jeſus Chriſt, unto God the Son, who took this heavy load upon him? What ſhall I render to God the Holy Ghoſt, who ſupported the humane nature of my Bleſſed Redeemer, that he ſhould not fail, nor be diſcouraged in this great work, under this weighty burthen? *Oh Bleſſed Love of the Glorious Trinity, worthy of an infinite Love, though a finite creature is not able to give it! Lord my Love ſhall be endleſs, though it cannot be boundleſs*; though it is narrow, it ſhall not be ſhort; I will make up its defect of intenſeneſs, with an addition of endleſs date; let thy Love to me which cauſed thee to die once for me an accurſed Death, be a ſpring and ſource of Love in my ſoul to thee, of ſuch a Love as ſhall never die. *Lord, thou deſerveſt more than I can give, but I would*

not be unwilling to give as much as thou deſerveſt. It was matchleſs Love that the Prince of Life would die for condemned ſubjects. But 'tis, methinks more, that the Lord of glory, (over all God Bleſſed for evermore) ſhould take upon him Death with a Curſe!

2. *Do I celebrate the Death of my Lord dying a Curſe for me? why then, oh my ſoul! thou doſt this day in this duty call to mind Chriſt's taking on him all faults, and bearing all thy blame,* being content that thy faults ſhould be accounted to him; and that if there be (as certainly there wlil be) anger for it, he will bear it. Oh what endeared Love do ſervants in a family bear to that Son who is willing to excuſe the ſervants fauls, and to bear their blame; to make up their peace, and to continue them in, or reſtore them to their offices again! *Reader, whoever thou art* that readeſt theſe lines, it is thy caſe, *Thou oweſt unto Chriſt the Eternal Son of God, all thy innocence, all thy ſafety, all thy peace, all thy continuance in the family of God,* unto Chriſt I ſay thou oweſt it, for thou hadſt ſinned, and provoked God thy Maſter and Lord; he had curſed thee, and would have damned thee; he had declared thine office in his houſe void, and would have turned thee out; and then thou muſt have ſaid with the unjuſt Steward, what ſhall I do when God thus deals with me? how ſhall I live? Dig I cannot, beg I am aſhamed; I ſhall be accurſed on Earth, and accurſed i Hell for ever; oh thus had it been with me! if my Lord Jeſus had not ſtept in, and took my faults upon him. Bleſſed be that

Love

Love which hath ſo loved me; *Let him carry away all my affection, who thus hath carried all my tranſgreſſions; He ſhall have my love whilſt I live, by whoſe love it is that I live.* Oh let my love at the Sacrament revive, where there is the revived memory of my Lord his love to me. None but thoſe fooliſh and mad creatures who are in love with their faults, and with their miſery, will withhold their love from Chriſt, who delivered us from both.

3. *Did Chriſt die ſuch a death in thy ſtead, let this then awaken thee to conſider how thou wouldſt reſent another mans ſuffering for thee, and ſpeak what intereſs thy friend ſhould purchaſe in thy affections, by his undergoing afflictions for thee.* Wouldſt thou love thy rich friend, that took thy debts on him? wouldſt thou do leſs than dearly love thy skilful friend, that cured thee of thy diſeaſe? thy powerful friend at Court, who reſcued thee from a priſon? thy watchful friend, who kept ſtrict and careful watch leſt thou ſhouldſt be ſurpriſed, and ruin'd, whilſt thou wert ſleeping ſecure in greateſt danger, and in greateſt ignorance and ſecurity? But what wouldſt thou ſay if thy friend ſhould deliver thee from thine, by making it his own diſeaſe? or ſhould go into a priſon, that thou mighteſt go out of it? or expoſe himſelf to ruine, that thou mighteſt be indemnified? Juſt ſo did Chriſt for thee; he did bear thy diſeaſe, and took thy ſickneſs upon him; he became a priſoner firſt to unjuſt hands ſeizing on him, and then to the grave, which could not hold him, yet a while he was a priſoner

there, for thy ſake, in thy ſtead, and what acknowledgment wilt thou make of all this? How wilt thou certifie the Chriſtian world, that thou doſt well reſent what Chriſt hath done, if thou wilt not love him for doing it? Thou loveſt thoſe that ſpeak well of thee, that bleſs thee, that wiſh well to thee, and endeavour to do thee good, and *what law, reaſon or equity wilt thou pretend why thou doſt not love Chriſt, who ſpeaks beſt of thee to his Father, and who wiſhed beſt to thee, and hath done moſt for thee, and all this by his dying a Curſe for thee?* Let thy own heart ponder this, and draw to a concluſion, what ought to be done in this caſe; ſay, Had any man whom I know, done this for me, which Chriſt hath done, I could not but love him; and why do I not love Chriſt? if I did ſee my friend loaded with curſes, and reproaches, and bearing them patiently for me that I might not be reproached, that I might not be curſed, it would endear ſuch a friend to me: why now in the Sacrament the viſible memorial of Chriſt's dying a Curſe for me, I do ſee ſuch a friend, ſo loaded for my ſake, that I might not be loaded with my deſerved Curſe, I may not, I will not be leſs to him than I would be to another; *I will love him more than any elſe, for he hath done more for me than all could*; and I ſee it in the Sacrament, the bleſſed memorial of his curſed Death.

Fourthly and laſtly, Is the Sacrament of the bloody Death of Chriſt, a memorial of his dying an accurſed death for me? oh then *I ſee the evidence of a love to me which ſurpaſ-*

ſeth

ſeth the love of beſt friends, which indeed exceeds the thoughts and belief of moſt conſiderate men. For who will believe (beſide a Chriſtian, who is taught by the revealed word of the God of truth) that Chriſt would become a Curſe for us? Some men will hardly believe that the Apoſtle ſpake his very thoughts when he wiſhed that he himſelf were accurſed from Chriſt for his brethren, his kinſmen after the fleſh. Some judge it ſo inconſiſtent with reaſon, that they think the Apoſtle could not ſoberly, ſedately and rationally deſire it, but that he did uſe the liberty and freedom of an Orator, to commend his greateſt affection to his kindred by a greater expreſſion. But behold Reader, *Paul's wiſh for his kindred, is Chriſt's own act for his*; *what* Paul *wiſht but could not do for his brethren, Chriſt hath undertook and undergone for his brethren.* What ſome do think was too great for a rational and ſober deſire in the one; hath been found not too great for the choice and performance of the other. Now let Chriſt have but a ſerious view of this he hath done for thee, and anſwer thy ſelf this, or ſuch like queſtions; *Is that too little to engage my love which was too great for any to undertake but Chriſt?* Do I ſee Chriſt doing that which few men will believe a man could wiſh he mght do, and do I ſtill withhold my heart, my affection from Chriſt? Do I know that his love was ſtronger than death? he was content to be accurſed for the ſake, good, life and ſalvation of Believers; I ſee him for a while ſeparated from God, that he might bring me to God, and now he ſhall

have that love which is too great for any one, ſince he hath done what is ſo great for me.

5. Joy in believing a Sacramental grace.

In the fifth place, *The Believer's Joy is, or at leaſt might be conſiderably improved in the commemoration of Chriſt dying as a Curſe for us.* It is not to be queſtioned whether joy and rejoycing through faith in the Lord be ſeaſonable in our feaſting with the Lord. *Joy is the ſouls reſt with delight in the Lord*; and ſuch a diſpoſition of mind doth the Lord require and accept at this feaſt. Now let us obſerve how that his dying a Curſe for us, may increaſe our joy; and this may appear

1. From the Nature of *Joy*, which *is the triumph of the mind in its freedom and deliverance from its fears; or in its attaining and poſſeſſing of its hopes.* It is *a rational ſecurity of our beſt hopes, and a due removal of our worſt fears, ſinging a reſt and happineſs to the ſoul.* Joy is the rapture of our ſoul, hearing and obſerving deſired events, ſweetly keeping tune with our deſires and hopes. It is the *Tripudium Animæ*, the ſoul's dance to the Muſick which the God of Heaven makes for it. If there be any exſtaſies of joy, it can be from no other harmony than which is heard not from *Pythagoras* his melodious ſpheres, but from the Croſs of our Bleſſed Lord ſeting Heaven and Earth in a bleſſed concent by his accurſed Death. The Philoſopher will tell us, that *Joy is the dilatation of the ſoul, the enlarging of the heart to entertain a preſent deſired good.* Good wiſhed for is the Sun, the heart is the Heliotrope, the flower of the Sun; Joy is the opening and turning of this flower towards the Sun. This, or ſomewhat like

Dilatatio cordis ob bonum præſens.

like this is Joy. Now in what can the ſoul triumph if not in its freedom from a dreadful Curſe? What may poſſibly be imagined will ſecure the rational hopes and wiſhes of a Chriſtian better than Chriſt's bearing his ſin, its curſe and puniſhment, that Juſtice may not lay any ſentence of condemnation upon it, but abſolve and acquit, juſtifie and ſave it? Where can the ſoul better reſt, and congratulate its happineſs in its reſt, than in a pacified propitious God? Tell me, who ere thou art, reading or hearing theſe lines, canſt thou deſire more than happineſs? Is any thing greater and better in thy wiſhes? Certainly either thou knoweſt not what thou anſwereſt, or elſe doſt anſwer it is thy greateſt, dailyeſt, hourly deſire; and that the man or woman who would aſſure thee of this, would fill thy heart with raptures of joy. Now behold theſe deſires anſwered in the Lord Jeſus dying to remove that Curſe which kept thee from thy happineſs. If Joy be the enlarging of the heart to entertain a deſired good, lo here a good worth the entertaining, Chriſt bearing thy Curſe: lo here a good ſo great, that no heart but an enlarged heart can rightly entertain it: Oh be perſwaded to receive it, and tell me then what affection it raiſeth in thy ſoul! *Certainly he never feared, becauſe he never knew the danger of Hell, who doth not greatly rejoyce in his deliverance, and eſcape from it.* Open but thy heart to receive, and thy Joy will as ſurely break out, as the ſtreams do when the ſprings and fountains are opened.

Secondly, Chriſt dying a Curſe for thee, will

will heighten thy Joy; *For whatever thou canſt approve a ground of Joy in other mens rejoycing without this, thou mayeſt much more approve in thine own rejoycing in this without any other,* There is very much Joy in the world which is unſeemly, and there is ſome which is juſtifiable, ſeemly and ſeaſonable; but whatever makes it ſo ſeemly, that and much more is in the Death of Chriſt dying an accurſed Death for us, to juſtifie and warrant the Chriſtian's Joy. I dare ſtand to plead the *Chriſtian's Joy,* to *excel* on this account, *as much as the Joy for recovery of a Crown and Kingdom doth excel the Joy of a wiſe man for the finding of a Pin.* Could a Chriſtian enlarge his Joy to the exceeding greatneſs of his cauſe of Joy, it would incomparably excel all other mens Joy, as much as the recovery from a mortal wound excels the healing of a ſcratcht finger. Indeed all other Joy without this is the unſeemly Joy of fools or madmen; but this (without all other) is Joy of wiſe, conſiderate and knowing men; and might we enter the compariſon, it would appear what trifles men of the world (how great ſoever, and how wiſe ſoever in the account of the world) do rejoice in.

Je ſuis le Roy.

It is reported of *Francis* the firſt, recovering the *French* ſhore upon his delivery out of his Captivity, That he leapt and rejoyced with this, I am a King. And who that values liberty, or ſafety, or power, or a Kingdom, cenſureth him for it, or doubts whether it were ſeemly? But oh believing ſoul! thou ſeeſt at a Sacrament a worſe priſon, a more dole-

doleful Captivity, crueller enemies, and more deadly dangers left behind thee, and thou ſet at liberty in a more bleſſed ſafety, and entitled to a Crown and Kingdom, as much better as Heaven is better than *France* was; and this by Chriſt's Death as it was an accurſed Death, to free thee from the Curſe.

The men of the world rejoice in their full harveſts. The victorious Conqueror rejoiceth in the dividing of the ſpoils. The ambitious Courtier rejoiceth in his Court-preferment. But what Joy will the Barns and Stores of the wealthy man be, when he dies the accurſed Death, and with *Dives*, is tormented in endleſs fires? Will the Joy of the preferred Courtier continue to him under the diſgrace which he ſhall fall into when God ſhall arreſt, impriſon, condemn and execute him as an accurſed wretch? What will become of the Joys of Victories and Triumphs, when the Crowns ſhall wither before the hot diſpleaſure of God; and when the crowned Conqueror ſhall be delivered up an accurſed wretched priſoner and captive in eternal chains?

In few words, there are many daggers lifted up, and ſtriking at the Joy of every man who rejoiceth in any thing but the Croſs of Chriſt, and firſt or laſt ſome one or other of theſe daggers will reach the heart, and let out the life of ſuch Joys. But the Believer's Joy in the Death of Chriſt dying a Curſe for him, is a Joy which is immortal, and cannot be deſtroyed: It is a Joy will moſt glorioufly crown the Believer, when other mens Joys do moſt ſhamefully forſake, deceive and tor-

ture

ture them. If then any may rejoice, the Believer may much more; and this he may do at every remembrance of his Redeemer's dying a Curſe for him. And ſuch renewed remembrance of our cauſe of Joy, will undoubtedly renew our Joy; he may rejoice ſtill more than yet he hath rejoiced, who ſeeth he hath more to rejoice in than all the jovial merry world ever ſhall have.

Thirdly, Renewed Meditations of Chriſt's dying ſuch a Death for us, will renew our Joy, appeareth from this, *That our Joy will be moſt full, ſatisfactory and tranſporting to us when we come to the diſtincteſt, fulleſt and livelieſt knowledge and apprehenſion of this Death of Chriſt.* They who moſt fully apprehend, and who moſt particularly apply the Benefits of this Death to themſelves, who live upon it, and know what life it is, how excellent, how happy, *&c.* Theſe are fulleſt of pureſt Joy; and truly as we abate in our ability and skill to meditate on this Death of Chriſt, or as we abate in the exerciſe and actual meditation and thought of Chriſt's dying for us as a Curſe, the more our Joy will abate alſo. The Saints in glory do now rejoice, and will forever rejoice, for they do ever behold the ſcars which this Curſe hath left in Chriſt; they ever remember that Chriſt dying a Curſe, hath given them that bleſſed Life in which they ever ſhall rejoice. Now what it hath wrought on them, and what it will work one day upon us, proveth to us what it might work in us at the preſent: It hath now all in it which it ever will have, but we have not all in us which we ſhall have, when this dying

dying of our Lord ſhall fill us with a never-dying, or abating love to him who did it, and with Joy in the thing done for us. The reaſon why the Believer rejoiceth more in the ſight of Chriſt dying a Curſe for him, as his diſtinct knowledge of it groweth, is not that his knowledge addeth any thing to it, but becauſe his knowledge of it now maketh more of that Death, (which appeared not ſo much then to his own eye) ſo his Joy groweth with his knowledge. But now it is not ſo with other Joys, they leſſen as our knowledge of them increaſeth, and thoſe which at diſtance we flattering our ſelves hoped would be pure, and deep, ſweet and laſting as a Cryſtal ſtream, prove to us when we come nearer, and live on them, muddy and ſhallow, ſcarce worth the taſting, and which is worſe, yet they prove bitterer than gall and wormwood, and of ſhorter continuance than a morning dew. But our Joy in bleſſed peace with God, in ſweet hopes of glory, in ſure foundations of faith, in endleſs happineſs to crown our faith, to ſatisfie our hopes, and to be the manner of enjoying our God, (which are the pleaſant fruits of Chriſt thus dying) do increaſe upon us as our inſight into them increaſeth, and are pureſt when neareſt; are deepeſt in the ſpring, or rather ocean of true Delight and Joy; are ſweeteſt when moſt lived upon; and are moſt laſting when we enter at laſt into them. *The Joys of others are never ſo great as their hopes, nor ſo laſting as their deſires. But the Joy of a Believer in his Dying Lord, is at laſt greater than his hopes, and as long liv'd as his deſires.* And in this he may

may exalt his Joy above the greateſt that ever the world boaſted of. If ever mortal man ſatiated and glutted himſelf with worldly Joy, it was with a ſudden guſh, which left him ſo ſoon, that he had the more time to lament himſelf, and wofully wrack himſelf with the loſs of it. I believe *Cæſar* never met his expected content and joy in obtaining *Rome's* Empire; I know it laſted not with him ſo long as he deſired; in one or both of theſe it proved leſs to him when he knew moſt of it. This made a good Emperour once ſay, That *if men knew what thorns and cares a Crown was lined with, they would not take it up if they found it in the ſtreet.*

Now, oh bleſſed ſoul! whoſe Joy lives upon the Death of thy Lord, tell me, did ever any experienced, knowing, and expert Chriſtian abaſe the worth of thoſe Joys with ſuch a report of them? Can thy own jealous fears ſuggeſt a rational, probable, likely ground of ſuſpicion, that theſe Joys are greater in hope than they will be in hand? doſt thou think that there is any diſappointment in Heaven? Are there any complaints that leſs is poſſeſſed than was looked for? Haſt thou ever had any cauſe to wiſh thou hadſt known leſs of Chriſt and his Death? or couldſt thou ever ſay that the Joy had been greater if thy knowledge and experience had been leſs? I know thou dareſt not ſay ſo, nor debaſe the excellency of the knowledge of Chriſt Jeſus thy Lord. Turn therefore thy ſerious thoughts upon this, meditate more that thou mayeſt know more; for the more thou knoweſt of this, the more wilt thou rejoice in Chriſt.

Thus

Thus renew thy Meditations on the Cauſe of thy Joys, and they will renew thy Joys. Others will ſee, and thou wilt find in thy own ſoul, that the more thy Cauſe of Joy aboundeth, the more thy Joy will abound. Now that Chriſt hath thus died, thy ſoul (oh happy Believer!) ſhall not be left in Hell, nor ſhalt thou ſee an eternal corruption: This is enſured to thee by the Lord, whoſe Death thou commemorateſt. Say then and ſpeak it with enlarged heart, εὐφράνθη ἡ καρδία, &c. *Therefore my heart is glad, and my tongue rejoiceth; moreover my fleſh ſhall reſt in hope, for God will not leave my ſoul in hell.* And now, oh my ſoul! ſet thy ſelf to hear what may be ſpoken to thee. By theſe who will have to do with thee in thy moſt weighty matters. And ſo

1. *Firſt what would a judicious and affectionate Believer ſay? What news would ſuch a one tell thee from Mount* Calvary? *from the Croſs of Chriſt?* Suppoſe thou heardeſt ſuch an one improving this Doctrine, why ſhould I fear when the iniquity of my heels compaſſeth me about? hath not my Lord taken away all the Curſe I feared? Do I not ſee him evidently ſet forth crucified before mine eyes? he drank off the bitter cup of aſtoniſhment, I will therefore take the cup of ſalvation, and call upon the Name of the Lord. I will rejoice in him; yea and I will tell my Brethren the good news, that they may rejoice with me. Come all ye that fear the Lord, hear and rejoice, for *I have found at the Croſs of Chriſt, the bleſſing which I loſt in Paradiſe, and which is more, I found yours there too; and if*

you

you will go with me quickly, you ſhall find it too. Come, oh come and ſee Chriſt laying down a Bleſſing for thee, when he took up thy Curſe! would not ſuch a friend's voice ſounding in thine ear raviſh thy heart, or at leſt revive thy drooping ſpirits, and turn thy grief into joy? Could'ſt thou do leſs than ſmile to ſee thy loſt Heaven found? thy dying Soul recovered to life? thy God reconciled and delighting in thee? Hear next

2. *What language the Embaſſadour of thy Soveraign and Gracious Lord uſeth to thee, when he offereth a Dying Chriſt unto thee*; a Chriſt bearing thy Curſe for thee. Behold thou drooping Believer, *That Blood which I offer thee in this Cup, is the purchaſe of that happineſs which thou deſireſt; the atonement of that wrath thou feareſt.* Lo here is that Blood which can abate the ſcorching heat of a ſelf-accuſing, condemning, and tormenting ſoul! Oh taſte, drink of it! this never failed of curing, eaſing, comforting *ſo many Saints in Heaven.* In one word, Chriſt's Miniſter doth in Chriſt's Name offer thee that Blood which was ſhed for the remiſſion of the ſins of many, and in which thou mayeſt find forgiveneſs of thine alſo; and thou findeſt little if thou findeſt not Joy in the forgiveneſs of ſins. *Thou art very ſlow of underſtanding, if a Publick Officer proclaiming thee acquitted and cleared, doth not raiſe thy joy.* But yet, oh fainting ſoul! hearke n

Laſtly, *What will be the language of Chriſt himſelf to thee, when he unfolds thy bleſſedneſs, and declareth before Men and Angels that he took upon him thy ſin, thy guilt, thy puniſhment;*

was

was made a Curſe for thee, and ſo preſents thee to God, and makes good all thy claim to Bleſſedneſs. What heart is large enough to conceive the thouſandth par of that Joy! Oh! a ſingle ſight of this, one unrepeated, once pronounced ſentence of Chriſt's own mouth. Soul, thou art bleſſed, for I was made a Curſe for thee, would ſwallow up all other Joys, and would fill the heart of the believing ſoul with Joy unſpeakable.

Now I muſt tell thee, oh thou doubting, ſollicitous and trembling Believer! that Chriſt will ſo beſpeak thee ere long, and ſo give thee an entrance into thy Maſter's Joy, that thou mayeſt rejoice for ever in this Bleſſedneſs, which I tell thee is the fruit of Chriſt's Death, as it was an accurſed Death. And if after all this thou wilt weep, and not be comforted, I muſt alſo tell thee, thy tears are not wiped away, becauſe thou wilt not ſuffer us to do it, & thou art a ſtranger to thy deſired joy, becauſe thou art ſo much a ſtranger to the Death of thy Lord. Oh that our eys were opened to ſee that fountain whence moſt refreſhing ſtreams do flow continually! Lord give me a heart knowing, how to turn this kind of my Lord's Death into what Joy is hidden in it, and I know my heart will need no other, will deſire none but this.

Again in the ſixth place, *A peaceable, compaſſionate, and tender affection toward our Brethren, our fellow Chriſtians, is a Sacramental Grace, a diſpoſition of mind which is never out of ſeaſon, and is moſt in ſeaſon at a Sacrament. Chriſtians ſhould ever live in charity, but they ſhould feaſt with their Lord, and with their* 6th. Sacramental grace, peaceable diſpoſition to the Brethren.

Brethren in higheſt meaſures of charity. When they thus feaſt, they ſhould embrace each other; when they walk together, it ſhould be hand in hand. This Love-feaſt muſt not be allayed with any mixture of ſowre murmurings, bitter envyings, or unſavoury grudges of diſcontent. The Apoſtle doth give us a moſt excellent Rule for this, 1 *Cor.* 5. 7, 8. *Purge out the old leaven,* &c. *Let us therefore keep the feaſt, not in the old leaven, nor with the leaven of malice,* &c. In malice we ſhould ever be children, but eſpecially at the Lord's Supper. I will not urge reaſons why we muſt be thus affected each to other, when we come to the Table of the Lord; for it is ſo univerſally known by all, and it is ſo neceſſary among many other graces, that too many think this alone ſufficient to prepare men for the Lord's Supper. It is true, who hath all other, but hath not this preparatory, is unfit; *Whoſoever wants this alone is not fit, though this alone will not fit him for the Lord's Table.* The want of this muſt keep him back from this Supper, until he hath a mind full of ſincere and true love to all men, eſpecially to all the invited gueſts of the Lord. Suppoſing therefore that it is nothing doubted, peaceable affections, and compaſſionate tender love or charity to the Brethren, is a Sacramental Quality. I ſhal inſiſt a little on the manner, how this may be improved and advanced by the Death of Chriſt dying an accurſed Death for us. And ſo

1. Firſt, When thou art at the Lord's Supper, and ſeeſt a few of thy Chriſtian Brethren there

there to celebrate the Death of thine and their Lord dying a Curſe; this in all likelihood will be thy firſt reaſoning upon it. *If Chriſt died a Curſe for us, then were we all under a Curſe; then were we all plunged in miſery; all were under the guilt of ſin, and under the wrath of God; and what tongue can tell what this is, or what heart can think of it, and not be compaſſionately tender over ſuch poor creatures!* Can your obdured, hardened hearts, hear the groans of men tormented with the Strangury, or Gout, or Stone? Can you look upon the miſeries of an Hoſpital without yearning bowels? or can you look upon the tortures of one wracked and torn upon a wheel, or between wild horſes, without a wiſh, oh that I might deliver them! what kind of hearts do you bear toward perſecuted, murthered and tormented Chriſtians, when you ſee the pictures of them, or read the hiſtory of them? do not your hearts drop into tender compaſſions toward them? Why now look on Chriſt dying a Curſe, he is the lively picture of thine and their woful ſtate, it is to be ſeen in his Death; read over the ſtory of Chriſt accurſed, it is the ſtory of thy moſt woful ſtate, and of the miſerable ſtate of them who are now communicating with thee; they were with thee ſinful, guilty, dying creatures, which ere long muſt have been groaning, ſighing, howling under the avenging wrath of the Almighty, if Chriſt had not thus died for thee and them. Look upon them, ſay (as indeed they were) behold what was ſaved of my ſhipwrack! Theſe were toſſed in the ſame veſſel,

daſhed on the ſame rock, taken up helpleſs and lifeleſs, &c. with me. Oh I never ſee them, but it comes into my thoughts, and my heart; my heart weeps over our common danger: We do ſo often renew our compaſſionate affections toward our companions in dangers, as the ſight of them renews the thoughts of our danger. That which in a different caſe *David* ſaid, *When I remember theſe things, I pour out my ſoul within me.* The ſoul redeemed from the Curſe, will be able to ſay, when I remember theſe things, compaſſion and tenderneſs are poured out. The remembrance of a common danger, is a moſt prevailing enducement to compaſſion. The Philoſopher could tell us, That *this Pity is a neighbour to miſery.* Whence likely it was that the Lord did enjoyn the *Iſraelites* to ſhew a hearty compaſſion unto afflicted ſtrangers; for *They know the heart of a ſtranger, for they were ſtrangers in* Ægypt. We muſt compaſſionately and tenderly love, wiſh well, and affect thoſe whoſe hearts we know, for ſo much as we were in like caſe. Now this is one part of our brotherly love or charity; here it begins, though it doth not end here. This tenderneſs of heart is like the pith or tender pulp which runneth through the whole body of the tree. This indeed is the Root on which the delightful Tree grows, and from which the beautiful fruits of love do bloſſome, bud, increaſe and ripen. *And ſo often you water the root of Love as you do ſoften and mollify the temper of your heart, which*

Nihil ad miſericordiam ſic inclinat atque proprii periculi cogitatio. Auguſt. *Miſericordia eſt vicina miſeriæ.* Seneca de Clem.

which is done when ſoakt in the thoughts of our common danger.

I ſhall cloſe this particular with that piercing Queſtion, *Matth.* 18. 33. *Shouldeſt thou not have had compaſſion on thy fellow-ſervant, even as I had pity on thee?* How ſhall we anſwer this Queſtion, if the conſideration of our common danger do not ſtir up in us a love of compaſſion to others? what bowels haſt thou if they do not now yearn and move towards them? We are apt to pity thoſe whoſe tormenting diſeaſes and ſharp pains we have felt; and if ever we felt the inward ſorrow and trouble of an accurſed ſtate, we ſhall pity ſuch who are under it, and with tender affection demean our ſelves towards thoſe who were under it; it will renew our ſympathy, and this will renew our love to them. But

Secondly, *In the remembrance of Chriſt's dying a Curſe for us, there is the renewing of a moſt ſelf-abaſing and humbling conſideration.* Now the renewal of this will be a very likely means to improve our love, which is a humble, ſelf abaſing grace. So that *what increaſeth our humility, will increaſe our charity. Solomon* tells us, that *onely by pride cometh contention*; and our own experience proveth the proud man neither fit to be choſen for a loving friend, nor to be truſted as one that will be conſtant in his friendſhip and love: ſuch an one will be ever breaking the laws of friendſhip, of which the Apoſtle diſcourſing, 1 *Cor.* 13. 4, 5, 6. tells us, *that it neither vaunteth it ſelf, nor is puffed up.* Indeed he can ſee no cauſe of vaunting himſelf, who

views himſelf in this curſed condition repreſented, and confirmed to us by Chriſt's undergoing it for us. Something or other there muſt be indeed, or muſt be thought to be, which ſhall exalt a man above his neighbour and brother. Now when it appeareth that it was equal guilt and miſery under which thou and I, and every one did lye, until Chriſt redeemed us, this cuts off all vaunts, and proud boaſting of our ſelves above others; and where pride is laid thus low, and taken out of the way, there meek and peaceable deportment outwardly, and meek and peaceable temper inwardly do ſpring up and flouriſh. This will prevent all increaſe and growth of malice, and diſlike for whatever thou canſt find in thy Brother to diſlike, the ſame, or as bad is found in thee; for before grace appeared to you, you were both accurſed, both rebels againſt God, both condemned by the Law of God, both alike miſcreants and vile; nor may diſlike feſter and ranckle into malice againſt thy Brother: For if the Grace of God hath taken occaſion from his vile miſerable condition, to be and appear grace indeed to him, who art thou dareſt make it an occaſion of wrath or malice? I know the reaſonings of a believer toward believers are of another nature and tendency, they all ſavour of humility and peaceable diſpoſitions, and forbidding all proud quarrels, and huſhing them with ſome ſuch reflection upon our ſelves, and our condition; ſuch was I but I obtained mercy. Alas! how are we miſtaken if we think we may boaſt our ſelves in the difference between us and others; for who

who made us to differ? There was much of reaſon in the penitent Thief, when he took up and reproved the railings, reproaches and blaſphemies of the other; *Doeſt thou not fear God ſeeing thou art in the ſame condemnation?* Luk. 23. 20. This ought to have humbled him, and kept him in a peaceable behaviour and mind towards thoſe who were dying with him. Oh let us manifeſt a humbled ſoul, a mind abaſed and laid low with our guilt and vileneſs! let us manifeſt ſuch a mind by meek, peaceable, loving diſpoſition towards our Brethren, who were firſt our Brethren in a Curſe, but now are our Brethren in Chriſt. Certainly nothing doth more become pardoned ſinners, than ſuch a peaceable behaviour and diſpoſition. Nor do I know a more natural genuine fruit of our peace with God through Chriſt, than this our peaceable mind and behaviour towards men, when Angels ſhewed the glad tydings, *viz.* Salvation through Chriſt, they did alſo proclaim peace on earth; ſo muſt we when God makes us glad with this ſalvation.

3. Again thirdly, *In the remembrance of Chriſt dying a Curſe for us, there is renewed the remembrance of forgiveneſs and pardon granted of God to us.* The Believer communicating at the Lord's Table, doth there ſee himſelf pardoned, and the like pardon offered unto others alſo through Chriſt dying a Curſe for them. *Now this doth mightily perſwade with the Believer to lay aſide all occaſions and ground of quarrel, and ſo doth much more promote this brotherly love, increaſing it both in the habit of charity, diſpoſing the mind to it,*

and in the exerciſe and acts of it in our behaviour and converſe among Chriſtians. That which God hath done for us teacheth us what we are to do for others, when God might juſtly and righteouſly have curſed us, and refuſed us peace; he did for Chriſt's ſake free us from the Curſe, and entred, confirmed, and ſtill keeps peace with us. Now ſaith the conſiderate Believer, I muſt be like my Heavenly Father, he hath accurſed but one thing for which he hath not yet, for which he never will have, thoughts of peace, and I muſt never make, or keep a peace with that accurſed thing, with ſin. But ſince it hath been the good pleaſure of my Heavenly Father to make peace for ſuch who were curſed; and ſeeing he hath made them bleſſed by this peace, *I muſt with better mind, though I cannot in better words, ſay with Balaam,* Num. 23. 20. *Behold I have received Commandment to bleſs, and he hath bleſſed, and I cannot reverſe it.* When any grudge, envy or diſlike, would ſolicit thee to break the law of Brotherly Love, ask but this queſtion, *Is God at peace with this man with whom I am ready to break?* If God be his friend, and at peace with him, it is my beſt courſe, and moſt adviſed, to be at peace with him alſo, and keep and make him my friend. It is reported in the Life of *Marius* (that cruel man) that if he ſaluted not the man he met, his ſouldiers took it for the token that ſuch a one muſt not live: But if he ſaluted any one, no hurt was done to him. At this preſent I tell you, *no hurt muſt be done by you or me to ſuch whom the Great God ſaluteth as he did* Abraham,

Plutarch. in vit. C. Marii.

Abraham, *and as he doth ſtill ſalute* Abraham's *ſeed, calling them friends.* As then the renewed uſe of the Lord's Supper is a renewed teſtimony of God reconciled unto us, and a renewed profeſſion of our friendſhip unto God; ſo it will be a renewing of our friendſhip with thoſe who are ſo bleſſed and happy in their alliance unto the Lord, who is alſo our God. Moreover, ſuppoſe fleſh and blood could pretend an occaſion of contention and quarrel with thy Chriſtian Brethren, ſummon them to put in their Bill, and make their plea before Chriſt, who once died a Curſe for thee, and them; let the grievances be rightly ſtated, and hearken what Chriſt would ſay to thee that contendeſt; He would ſurely tell thee that he did not ſtand upon greater injuries done to him, but did bear them, and forbear thee in them; witneſs thine own appearance at the Sacrament, where thou profeſſeſt to believe that Chriſt died an accurſed death for thee, and doſt thou dare to retain the thoughts, the remembrance, of farthing dammages done to thee, in that very place, and at that time where thou reneweſt the remembrance of many talent-dammages by thee done to God, all forgiven to thee by thy God, who thereupon requireth thee to forgive others? How ſilent and ſpeechleſs will the mercileſs unpeaceable man be when God ſhall make him read over ſuch places as theſe; *Shouldeſt thou not have had compaſſion on thy fellow-ſervant, even as I had pity on thee?* And *if ye from your heart forgive not men their treſpaſſes, neither will your Father which is in Heaven forgive your treſpaſſes.* And

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he ſhall have judgment without mercy, who ſhewed no mercy. Come then thou froward, peeviſh, unpeaceable ſoul, look what Chriſt hath purchaſed and prepared for every Believer; he hath purchaſed a peace for them; he hath for them prepared a bleſſed peace through his bearing a Curſe for them; and he hath ſealed and confirmed this peace, taking away every thing that might break it; and this peace made thus, thou art now again confirming with God among thoſe which have equal ſhare and intereſs with thy ſelf in this peace; and wilt thou not judge it comely, convenient, neceſſary, (and what muſt be done by thee, *viz.*) to embrace them with hearty, peaceable affections, who are embraced by thy God, with as hearty affections as thou art, or canſt be? Oh come then! make peace with all thy Brethren, and *forgive them as God for Chriſt's ſake hath forgiven thee.* And thus I have very briefly drawn out three particular inducements (among many other) which from Chriſt dying a Curſe for us, and all Believers ſhould perſwade us, and them to live in a Chriſtian brotherly peace, which becomes a Sacrament, and which ſhould be improved by each Sacrament. I now proceed to

7th. Sacramental grace, a Thankful heart.

A ſeventh Sacramental Grace, which ought to be exerciſed at each Sacrament, and which may receive ſome addition from the conſideration of Chriſt's Death as a Curſe in our ſtead. Now this grace is a *Thankfull acknowledgment of the great mercy we have by Chriſt's dying a Curſe for us.* It doth exceeding well become us to be thankful, and praiſe the Lord

Lord for his mercy to us in Chriſt dying for us: And though praiſe be ever ſeaſonable, yet a Sacrament is the ſeaſon of ſeaſons for praiſe; then it is moſt in ſeaſon, though it be never out of ſeaſon. The commonneſs and univerſal prænotion of this truth among all Chriſtians, ſaveth me the labour of proving it. I need not prove that to any one which is denied by no one; let then praiſe and thanks attend our communion at the Lord's Supper. And among other motives unto praiſe, let us view ſome few ariſing from the Death of Chriſt, as it was an accurſed death for us. And ſo

1. Firſt, *To this kind of Death of thy Lord thou muſt be beholden for all the ſweetneſs which thou taſteſt in thy mercies.* Thy ſin which brought thee under the Curſe, imbittered every thing to thee alſo; nay that ſin which curſed thee, forfeited all thy mercies; thou hadſt no right to them when once thou hadſt ſinned, and thou couldſt taſte no ſweetneſs in them if thou hadſt ſtill lain under the Curſe; thou hadſt no more right to thy eſtate, and life, than a condemned man hath to his; thou couldeſt have no more enjoyed them, than a penſive condemned perſon who is kept in priſon with a daily allowance to keep them alive unto the day of his near approaching execution, every morſel is bitter to him, ſo would it have been to thee. Thou mayeſt read this in the emblem of the ſinner's ſtate; a naked man caſt out of a fruitful garden, and left in a place of thorns and briars: Such was the conſequence of thy ſin, caſt naked out of what thou hadſt, and

turned

turned out among grieving thorns and briars. Now, would he not deſerve thanks who reſtoreth thee to a title? gives thee a new right unto all deſirable bleſſings? who ſhall root up thoſe curſed thorns, and plant the Vine and the Olive to yield thee fruit? Look then, this, and more than this done for thee by the Death of thy Lord made a Curſe for thee. Lo thy title renewed to neceſſary mercies, and mercies renewed unto their ſweetneſs and delightfulneſs; thou a Prodigal received as a Son, and the husks thou didſt feed on turned into bread in thy Father's houſe. Chriſt was accurſed for thee, that every bleſſing might be ſweetened to thee. Ever praiſed be our Phyſician who hath taken out the moſt of the poiſon, and hath turned the reſt into neceſſary and ſeaſonable Phyſick. God hath bleſt thee with every thing in Chriſt, that thou mighteſt bleſs and praiſe, that thou mighteſt be thankful for every thing, and aſcribe it all to the goodneſs of God in Chriſt. We owe all to this Death of Chriſt, and how little do we pay when we are thankful! Let us not then with-hold this little too. In one word, read over the latter part of *Deut.* 28. from *v.* 15. to the end of the chapter, and conſider how well he deſerves bleſſing and thanks from thee, who hath delivered thee from the bitterneſs of ſo many Curſes, imbittering all thou enjoy'dſt.

Secondly, The renewed thoughts of Chriſt bearing thy Curſe, will be renewed Thankfulneſs in *renewed ſecurity and aſſurance againſt the fears and terrours of a ſelf-accuſing and condemning*

demning heart. Thou ſhalt never bear that Curſe which the righteous Law threatned; thou needſt not fear it, if Chriſt died for thee; for he did die a Curſe for every one in whoſe ſtead he did die; and that God who accepted his Death, will never go from his word, or diſown the virtue of his Son's Death, nor caſt the Curſe upon thy ſoul. Oh thou trembling Believer! thy fears are the weakneſs of thy graces, or the want of exerciſing them; either thou knoweſt not what it is to have a Chriſt, a Jeſus dying a Curſe for thee, or elſe thou doſt not enough conſider it, nor obſerve how little ground of fear is left. Oh! *It would be a bleſſed tranquility of mind to us to feel as little fear within our ſouls, as Chriſt hath left of Curſe behind him in the Law againſt us.* Happy ſoul, who believeth that Chriſt died for him. He may look upon the Law, and find that there is not in it any Curſe againſt him; for Chriſt made a Curſe, died to redeem them who were under it. There is no doubt to be made of this Truth; there cannot be juſt cauſe of fear where Chriſt hath taken away the Curſe Which the Law threatned: Now there is no condemnation to ſuch, nor may any one lay any thing to the charge of theſe redeemed ones. And when this is duly weighed, how thankful will it make us! How much would a feeble ſwouning perſon thank you for a ſweet reviving cordial! what life would there be in his expreſſions of kindneſs for ſuch a courteſie! what loving embraces would ſuch a one court his friend with! eſpecially if his life had certainly miſcarried without this!

Oh

Oh unkindneſs! unthankfulneſs of us Chriſtians! who lay in a ſwound of death, ſtrucken with the thunder-bolt of the Law, periſhing without recovery, hopeleſs without a Chriſt, accurſed for ever unleſs Chriſt become a Curſe for us; and we profeſs to know all this, and to believe it, and yet are ſtraitned in our thankfulneſs to him. The (a) Hiſtorian reports that *Artaxerxes* King of *Perſia*, gave one a thouſand (*b*) Daricks in a Cup of Gold for a recompence of a little fair water offered him in the palms of the man's hand. But what have we given unto Jeſus Chriſt, who hath brought us not a little water in his hands, but his heart and hands full of love, and blood ſhed for us! Oh come magnifie the Love of Chriſt, and be thankful to him for us! Remember the daies of thy fears, when thou wouldſt have welcomed the news of thy pardon, and received it on thy knees, with ten thouſand praiſes to thy God. Remember the anguiſh of thy ſoul, when the Arrows of the Almighty ſtuck faſt, and the poiſon thereof drunk up thy ſpirits, what pains wouldſt thou have taken then? what coſt wouldſt thou gladly have been at, to procure thy ſoul's peace and eaſe? When thou thoughteſt Hell would be thy tormenting priſon for ever, and thou lookedſt on it as the greateſt evil, becauſe thou ſhouldſt bear thy ſins there for ever, and never have one ſmile from God, what thankfulneſs didſt thou then

a *Plutarch. in vit. Artaxerxes.*

b The Darick was a coin bearing the image of *Darius*, and the value of each piece was two ſhillings four pence; ſo the whole ſum amounted to one hundred and ſixteen pounds ſix ſhillings and eight pence, beſide the Cup of Gold.

then think was meet for thee to pay, and for Christ to receive! Oh let not this be forgotten when thou comest to commemorate the Death of thy Lord; say then, and think so, Here is the blood of my loving, gracious Redeemer, who was content to be made a Curse for me, that I might not slavishly fear my guilt, nor be in Hell (*a*) before I came to Hell; that I might not go mourning under the heavy burthen of my own easeless pains, which were worse than death it self; those fears, terrours and pains which no tongue can describe, my blessed Redeemer delivered me from them, and duly confirms it to me in minding me that he died, and that he died being made a Curse for me; I must therefore mind my debt of thankfulness, I vowed, at least promised and purposed never to forget, that more thankfulness was due to Christ then I could ever pay; Let my renewed view of this blood so affect me, oh my dearest Lord! at every Sacrament, that it may ever renew my thankfulness, until thankfulness be so perfected, that I may never more need a Sacrament to put me in mind of this my duty.

(*a*) So *Francis Spira* thought & spake of his fears and tears.

Thirdly, The renewed thoughts of Christ dying thus accursed for us, will add to our thankfulness, *In that the heart of a Believer meditating on this, may conclude, he is judicially acquitted from the charge laid in against him by the Law.* This charge is sin, deserving death, to which charge every one must make his plea, and bring it to an issue; in which process there will be no denying of the charge, it is so undeniably true, that *all have sinned*

ſinned and come ſhort of the glory of God, only the believing ſoul hath a gracious Redeemer who ſtept in between the paſſing of the righteous ſentence, and the execution of it, and offered Bail, body for body, life for life; took upon himſelf the Curſe, which was all the Law threatned, and died thus a Curſe for the Believer, ſo that now he may ſue for his diſcharge, and plead for his releaſe: Nay, he hath the diſcharge and releaſe offered to him as it were ſealed, ſigned and delivered to him at the Sacrament, whilſt God by his Miniſter doth put the New Covenant into his hand, and ſhews him that blood which was ſhed for confirmation of the Covenant, and for remiſſion of the ſins of as many as do believe. And that we may know how all this can be, how ſinners can be acquitted, and the Curſe threatned can be avoided, we are at every Sacrament minded of this, that Chriſt died for us, being made a Curſe for us; that is, undertaking and performing what he undertook on our behalf, he preſented himſelf to the Juſtice of God, abode the Trial, was found in the likeneſs of ſinful fleſh, humbled himſelf to the death, even the death of the Croſs, and ſo ſuffered; all which is exemplified to us in the remembrance of his death, conſidered as the death of one who lay under a Curſe for us. It is not only entred in the Court Rolls in Heaven, but it is entred in the Regiſter-books of the Church by Chriſt's own order; and every believing ſoul at the Sacrament may ſee and read it, and conclude it for himſelf, and make improvement of it to his comfort. Now what

heart

heart can look on all this, and not look on this duty of thankfulneſs? what ſoul can receive a pardon under the broad Seal of Heaven, and not bow the knee, and kiſs the Seal! When an offender upon indictment and trial is acquitted, it is a cuſtom (and ſeemly enough) to teſtifie his thankfulneſs by praying for the King: How much more doth it become us to give thanks at the remembrance of our acquittance, abſolution, and being declared acquitted, as we are ſo often as we duly partake & communicate in the blood which was ſhed for the remiſſion of the ſins of many. In a word, a bare promiſe of pardon deſerveth a grateful acknowledgment, but the paſſing of it under ſeal doth much more deſerve it: Had God paſſed his word onely, and required us to believe it, and praiſe him for it, we muſt have done it. Now he hath given us greateſt aſſurance, he hath proceeded judicially againſt Chriſt, the common and adequate repreſentative, bail and undertaker for us; and hath appointed the Sacrament of the Lord's Supper as an Authentick and Publick Record or Teſtimony hereof; we ought the rather to be thankful. Renewed thoughts of this will renew our judicious and rational praiſe, if we have either judgments or reaſon exerciſed in things that excel.

Fourthly and laſtly, A fourth particular which will increaſe our thankfulneſs to Chriſt for our deliverance ſo often as we remember it at a Sacrament, under the notion of a deliverance by his dying a Curſe for us, is this, *That it mindeth us we were delivered not ſimply from ſorrow, trouble and affliction, but we were*

ſaved from an accurſed ſorrow, from an accurſed trouble; we are freed from miſery, but that is not all, we are freed from an accurſed miſery; and this ſhould enhance our thankfulneſs.

There is an affliction that hath the promiſe of Comfort, tears that ſhall be wiped away, ſorrow and ſighing that ſhall flee away; there is a weeping which God will accompany and lead; this is a bleſſed weeping, for ſuch carry forth ſeed which is precious, and they ſhall return rejoycing. There are mourners whom Chriſt hath pronounced bleſſed; ſo that trouble and ſorrow are not ſuch evils when they are conſidered without the imbittering thoughts of a Curſe in them; it is the Curſe which maketh the Cup ſo full of aſtoniſhment. It is the Curſe which goeth with the condemned into Hell, that maketh it Hell indeed unto them. Affliction with the favour of God is a bleſſed ſtate; but affliction with the hatred and diſpleaſure of God, is a miſerable ſtate, and unſpeakably ſad, forlorn and woful. Now Chriſt dying a Curſe for us, hath ſaved us from ſorrows, and the Curſe, from miſery aggravated with the hatred of God toward the miſerable, ſo that he deſerveth much more thanks from us; it had been worth our thanks if we had been by him delivered from a bloody iſſue, or a deformed crookedneſs, or a burning fever, or a loathſom leproſy, or a ſad and ſolitary blindneſs: But more than this, more than all I can ſpeak did Chriſt deliver us from, when he did die a Curſe for us. Oh unparallel'd love of Chriſt! and oh the unparallel'd ingratitude of Chriſtians! Sirs, though you and I muſt leave the greateſt,

Rev. 21.4. Jer. 31.9. Pſal. 126. 5, 6.

Matth. 5.4.

greateſt, the beſt part of this work of praiſe to another world, yet let us not leave it all; let us do ſomewhat whilſt we live, and are among men on earth. *Heaven is full of thoſe praiſes, which, did we hear, would raviſh us: Let Earth be witneſs that we do not quite forget our Lord.* Whereas you could have born all the envy, anger and malice of creatures, and it may be have contemned the weakneſs of it, you could never have ſtood under, nor have made head againſt the anger and indignation of the Lord, nor have fortified your ſelves with reſolutions to leſſen the fury by leſſening your apprehenſions of it. The dear children of God in their bitter complaints, cry out, if an enemy, if any but God himſelf had done it, I could have born it. And the hopeleſs unbelievers cry out the ſame in effect; let any thing come, let all come upon us, rather than the wrath of the Almighty; let rocks grind us to powder, or mountains bury us for ever under their weight: Oh *the heavieſt of all theſe are lighter than one ſtroak of an angry avenging God!* All theſe may be more eaſily endured than one Curſe of the Law: See then and conſider what thou oweſt, oh my ſoul! to Chriſt made a Curſe for thee! remember and be thankful; let thy heart, oh thou who feaſteſt with thy Lord! weigh firſt the burthenſomneſs of that Curſe which juſtice caſteth upon every ſin, and then weigh the exceeding great love of Chriſt who did take this Burthen, and bear it for thee; and I do nothing doubt, but as often as thou layeſt theſe in the ballance, thou wilt ſtill find thy praiſe, thy thankful-

neſs too light; thou wilt be ſtill with the A-
Rev. 1. 5, 6. poſtle adding *Glory and Power to him who loved thee, and waſhed thee in his blood*: And with the great Apoſtle of the Gentiles, *Thanks be to God who hath given us the Victory.* Could you and I entertain theſe things within our breaſts, and renew our thoughts and meditations, we ſhould more clearly diſcern, that if there be ſweetneſs in our mercies, or reſpite from our fears, or abſolution and diſcharge from our guilt, or deliverance from accurſed ſorrows, miſeries and death, we owe it all unto this kind of Death of our Lord; beſide all the poſitive bleſſings of grace and glory, of which I may not now ſpeak: if the bleſſing of *Abraham* on the Gentiles be worth our thanks, then our thanks is due to Chriſt dying thus; for he was made a Curſe for us, that we might be redeemed from under the Curſe of the Law, and that we might be reſtored to a bleſſed ſtate. In one word, whoſoever ſeeth his own bleſſedneſs procured by Chriſt dying a Curſe for him, cannot but ſee *ſo much thanks as bleſſedneſs is worth due to Chriſt*; and ſo the reviving of the memory of Chriſt's Death conſidered as a Curſe, will be the reviving of our thankfulneſs; and reviving of thankfulneſs will be an increaſing and improving of thankfulneſs. So much to the ſeventh Sacramental Grace. The eighth and laſt I ſhall now mention, followeth, *viz.*

8th. Sacramental grace, New Obedience.

A diſpoſition and purpoſe of mind to walk in new Obedience towards God in all manner of converſation; ſuch a mind muſt every welcome gueſt bring to the Lord's Table. No man may come thither who intends to go thence to his old

old courſe of ſinning. We muſt not, as Naturaliſts report of ſome venemous creatures, which lay down their poiſon when they go to drink, and having drunk, ſuck it up again; we muſt not ſo lay aſide our old ſins while we go to the Lord's Supper, as to renew our old acquaintance with them, nor tender our ſervice to them, ſo ſoon as we depart from the Table of the Lord, Men will not endure ſuch ſycophants and paraſites, who come to their table for a meals meat, and to fill their bellies, but then ſort themſelves for months together with the veryeſt enemies they have in the world: No more will God endure him for a gueſt at his Table, who comes for a meal out of a cuſtomary formality, and then ſorts himſelf with thoſe ſins which God hateth, and commandeth ſhould be ſlain. This above many others aggravated *Judas*'s treaſon, that he came and ate with his Lord, when he had reſolved to betray him; this is to kiſs him with, All hail Maſter; when the kiſs is the very token by which his enemies ſhould know and apprehend him. The Lord Jeſus, who knoweth what is in man, and needeth not that any ſhould teſtify of man, will never let a man who lives and dieth of this temper, eſcape deſerved puniſhment. He knows they flattered him with their lips, but their hearts are far from him. *Thou that comeſt to make a Covenant with thy God at a Sacrament, muſt come with a firm purpoſe to keep thy Covenant, for God will not be mocked.* Better never come at all, than come with a mind hating to be reformed. *God will ere long ask ſuch hateful hypocrites what they had*

to do to declare this Statute of his, or that they ſhould take his Covenant into their mouths, Pſal. 50. 16, &c. It is confeſſed of all ſides, and would to God it were as well practiſed on all ſides, that every Sacrament ſhould engage us to better lives, to holier converſations, that *we ſhould ſin the ſeldomer, becauſe we have been ſo often at the Lord's Table.* Now I ſay, that the remembrance of the Death of Chriſt dying for us a Curſe, hath in it good and ſtrong reaſons to move us to renew our obedience; and if theſe reaſons be well conſidered, I do not doubt but they may prevail with ſome to renew their purpoſes and endeavours of living leſs to ſin, becauſe Chriſt died a Curſe for us ſinners. For,

1. Firſt, In this manner of his dying (beſide the powerful influence of his Death conſidered in the general, of which I ſpeak not now) I ſay, *In his dying thus as a Curſe for us, we have a clear diſcovery of the vileneſs of ſin, how much it abaſeth and depreſſeth us.* We look upon curſed things as the vileſt and baſeſt of things. A curſe and a reproach go together, *Jer.* 42. 18. This was the thing which brought our Lord into ſo low eſtate, that he was deſpiſed of men; this made him of no reputation, becauſe of our ſin imputed to him, and the Curſe due to us for our ſin laid upon him; he became like a ſervant, and ſo died. Now then let a ſober judgment be made of this, and ſee how forcibly it diſſwadeth from continuing in ſin. Do I renew the remembrance of my Lord dying as a Curſe? Could ſin which he never committed, which he never loved, which he hated infinitely, which

which was no otherwiſe his, than by imputation; could this bring him to ſuch ſhame? What ſhame and confuſion of face will cover and overwhelm me, when after my ſerving my ſins, both the guilt imputed, and the baſeneſs, vileneſs and reproach of the fact committed, ſhall meet in one, and be charged upon me! Is it not high time to forſake this ſervice which will end in the ſhame and reproach of a Curſe? Doth the Sacrament mind me of the Death, the accurſed Death of Chriſt the Lord of Glory? I ſee then ſuch a worm, ſuch a lump of worthleſs fleſh as I am cannot expect any other event of ſin, than to lye down in ſhame for it; and if after (I do know this) I ſhould ſtill love ſin, and delight in it, how brutiſh and unreaſonable ſhould I appear to be, how unlike a man! *I muſt either renounce my reaſon, or renounce my ſin.* It is no dallying in a matter of this nature; I ſee the juſt and righteous Judge of Heaven and Earth would not ſpare his own Son, when he found him under my ſins, but laid upon him the puniſhment of them, the Croſs and the ſhame; and I deceive my ſelf if I think he will ſpare me, and not caſt the ſhame of my ſin upon me the ſinner; if I live and die in this ſervice, I ſhall riſe with thoſe who riſe unto everlaſting ſhame and contempt. *I will therefore reſolve, and keep my reſolutions, of departing from ſin, becauſe I would not depart from my God with the ſhame and reproach of a Curſe for my ſin.* Thus the renewed thoughts of Chriſt dying a Curſe for us, will renew the apprehenſions of that ſhame which attends the ſinner, and ſo renew

our purpoſes againſt ſin, as the only thing which can clothe us with ſhame, and we ſhall be as unwilling to live in ſin, as we are to bear the ſhame of ſin.

2. Secondly, In the renewed thoughts of our Lord's dying a Curſe, *there lieth a motive to New Obedience, drawn from the congruity and ſuitableneſs of the thing it ſelf: Nothing more unſeemly than to continue in ſin after our profeſſing our ſelves to be his ſervants, friends and followers, who died for ſin.* Nothing more juſtifiable than their leaving of ſin, whoſe Lord died for ſin; eſpecially ſeeing ſin brought upon him an accurſed Death. What wilt thou anſwer for thy ſelf in the day when this abſurd, unreaſonable and monſtrous deportment of thine ſhall be laid open before Men and Angels? when Chriſt ſhall ask thee whether thou hadſt not heard and ſeen that he was made a Curſe for thy ſins? whether thou hadſt not often been minded of this at the Sacrament? and when he ſhall farther demand of thee what thou couldeſt ſee in ſin, or hope to find in ſin, or expect from ſin, when as thy Lord could ſee, did find, and expected to find nothing elſe but a Curſe in it? waſt thou ſo ſottiſh to think of finding any thing in ſin better than what thy Lord found in it? or waſt thou ſo unthankful, that thou wert reſolved to offer deſpite to thy Lord, and ſerve that which brought an accurſed Death upon him? *Whatever ſinners now judge, I know that a day will come when they ſhall judge nothing ſo unreaſonable and unſeemly as living in continued ſin, and profeſſing a crucified Jeſus.* It is ſuch a ſelf-contradicting courſe, that

that none ever would continue it if ever they underſtood it: *Nor is he, what he profeſſeth to be, who profeſſeth our crucified Jeſus to be his Lord, yet ſerveth his own curſed luſts:* Chriſt doth not own him; he will declare to all the world that he knows not, that he never knew ſuch workers of iniquity. But ſuppoſe it poſſibly might be (which yet never ſhall be) that ſuch a one reſolvedly continuing in ſin, ſhould be owned by Chriſt at laſt, and received into a bleſſed ſtate of glory, what kind of anſwer could ſuch one make to his Lord when queſtioned? what, was it not enough that I was once made a Curſe for thee? or did I not bear ſins enough for thee at firſt? or wouldſt thou indeed be crueller to me than *Jews* and *Roman* ſouldiers? or hadſt thou a deſign to wound my heart after I was gotten out of the reach of all others? after wicked men and Devils had done their worſt, and I had triumpht over them, and none but my friends could wound me, wouldſt thou be my friend that thou mighteſt do it more deeply? was this thy friendſhip to me? are not they the foreſt and cruelleſt enemies, who cover their hearty enmity with pretences of friendſhip? either then be my cordial friend (ſaith Chriſt) and renounce thy ſins, ſerve them no more, or elſe come no more pretending to commemorate my friendſhip to the dying a Curſe for thee; nor ever let me be provoked with ſuch counterfeit alliance and friendſhip. *Chriſt cannot endure ſuch ſeeming to be what we are not,* ſuch contradictions to his Death. In truth *it is moſt unſeemly to live in the curſed ſervice of ſin after*

we

we are redeemed from the Curſe of ſin. And therefore the believing and conſiderate ſoul caſts off the thoughts of continuing in ſin, with a *God forbid,* how ſhall I live any longer in ſin, ſince I am dead to it?

Μὴ γένοιτο.

3. Thirdly, *The renewed conſideration of Chriſt dying a Curſe for ſin, doth renew our thoughts of the odiouſneſs and hateful nature of ſin, which carryeth a Curſe into every place and perſon where it cometh.* Chriſt's dying a Curſe for us, ſheweth us how hateful ſin is to the eyes of our God, who doth (and cannot but ſo do) loath, deteſt, threaten and curſe it where-ever he findeth it; of which truth the conſiderate believing ſoul hath ſo clear proof in the Curſe which Chriſt did bear for ſin; that he ſtands convinced beyond poſſible doubt of it, and cannot but conclude, that *whoever reſolves to continue in ſin, muſt alſo reſolve to abide the hatred of God againſt ſin.* He that will keep and maintain a communion with ſin, muſt expect that God will keep and maintain wrath and hatred againſt him; and this the Communicant is at every Sacrament minded of whilſt he ſeeth his Lord evidently ſet forth, crucified before his eyes, ſo that he is put to ſuch a kind of deliberation with himſelf: What! could not Chriſt take upon him my ſin, but he muſt alſo take upon him the burthen of divine diſpleaſure and hatred due to my ſin? what! is God ſo irreconcilable an enemy unto ſin, that he would not, or could not, reſtrain his juſt wrath againſt the guilt where it lay, without the foulneſs of committing the fact? was the diſpleaſure of my God ſo hot againſt his bleſſed Son, who was

Revera eſt odium quo Deus peccatum proſequitur, ab eâ perfectione quæ Numinis naturam decet. Th. Salmur. de trib. Foed. Div. th. 18.

was never tainted with any one ſin, only bare the guilt of many? I ſee then it is ſelf-deceiving flattery to hope for the love and favour of God, whilſt I love my ſin, and continue in it; if I will have his love, and eſcape his hatred, I muſt leave off ſin; for *he hateth all the workers of iniquity*, Pſal. 5.6. *He hateth the evil way*, Prov. 8. 3. I muſt either leave the evil way, or periſh in his hatred: For *none ever eſcaped periſhing, who by continuing to ſin provoked his diſpleaſure and wrath againſt them.* Reſolve therefore as becomes a man, (O my ſoul!) fly, and haſten thy flight from wrath to come; prevent the miſery of being hated and accurſed of thy God; caſt off thy ſin; *ceaſe to do evil, and then God will ceaſe to be angry.* There cannot be any thing in ſin to compenſate thee, to rewatd thee for the loſs of the favour of God. *Sin can never heal the wounds which the hatred of God will make in thy ſoul.* Poor creature! thou wert better have all the men on Earth, and all the finite inviſible powers of light and darkneſs to hate thee (thou mighteſt bear this) than have one God to hate thee; thou canſt never bear this. In fine, therefore ſaith the believing, ſerious and conſiderate ſoul, I will not hazard, I will not run the venture and danger of divine diſpleaſure of the hatred of an Almighty God, for I ſee in the Curſe which my Lord lay under, what I muſt lie under for ever, if I will by continuing longer in ſin own my former ſins, pull the puniſhment of them upon my ſelf, and love that which my God ſo perfectly hateth: I will every day labour to hate that with perfect

hatred

hatred which my God hateth; I will ſeek his love by a preſent ſeparation and divorce from ſin: I will this day renew my purpoſe and attempts to leave my curſed ſins, for God hath renewed my thoughts of his hatred againſt ſin by the renewed remembrance of Chriſt dying a Curſe for my ſin.

Fourthly, In the renewed thoughts of this kind of death, *The Believer hath the renewed ſight and evidence of a death hanging over the head of every ſinner, which of all deaths is the moſt dreadful, which is fulleſt of horrours and ſoul-tormenting fears.* Death is the King of terrours, though repreſented and cloathed in the left dreadful manner it can be. No kind of death but is terrible enough, but of all, this is the moſt terrible, and only to be feared; it is this at the heels of the other that makes it dreadful. It is a moſt undoubted truth, that every one continuing to ſin, and ſo dying, ſhall die under a Curſe for his own ſin, though the ſinner ſhould live to an hundred; nay to many hundred years, yet if he live and die a ſervant to his ſin, he ſhall die accurſed; and this we may be ſufficiently aſſured of by the accurſed Death of our Lord; for he died ſo, for as much as the ſins of God's Elect and choſen ones were laid to him; he was loaded with them, and all the guilt of them was charged on him, and therefore was he puniſhed, therefore he died in ſuch a manner. He was made a Curſe, becauſe the guilt of our ſins was laid on him, and puniſhment due to that guilt inflicted on him. Nothing more certain, *He was wounded for our tranſgreſſions*, Iſa. 53. 5. *He bare the ſin*

Φοβερῶν φοβερώτατον. Ariſtotel.

ſin of many, ver. 12. *He his own ſelf bare our ſins in his own body on the tree*, 1 Pet. 2. 24. And all this evidently ſet forth before our eyes, ſo that the ſerious and conſidering ſoul ſoon comes to this concluſion, that whoever doth bear the guilt of ſin, he muſt die a Curſe for it, and he needs no other proof of it but this; Chriſt did bear guilt, and this brought him to a curſed Death. Now then he begins to argue the caſe with himſelf; Can I continue in ſin, and not bear the guilt of ſin? Can I yield my ſelf a ſervant to ſin, and yet not be accounted a ſervant of ſin? Can I do the works of iniquity, and not be thought by judicious and wiſe men, a worker of iniquity? How much more will the juſt and righteous God account me ſo? When I do any fact for which the Law of man will call me to account, can I do the fact and the Law not impute it to me? It is moſt ſottiſh folly to continue in the ſervice of ſin, and to flatter my ſelf that I ſhall not be accounted a ſervant of ſin, or to hope I ſhall not be loaded with the guilt of my ſin. And it is no leſs folly to think that we may lye under the guilt of ſin, and yet not ſink under the importable burthen of a Curſe. No, no, either I muſt leave my ſinning, or I muſt die that Death, which of all is the moſt terrible. I muſt be a Curſe under the wrath of God. Now therefore reſolve what thou and I ſhalt do; *God propoſeth a Chriſt dying a Curſe for thee, to encourage thee to leave ſin, or to ſhew thee what thou muſt truſt to if thou live in ſin.*

He preacheth to thee this Doctrine, Life through Grace, if thou wilt obey, if thou wilt renounce

renounce thy evil way, for then thy Saviour ſhall be thy Peace, bear thy Guilt, and endure thy Curſe; or elſe Death if thou wilt ſtill refuſe to convert and leave thy ſin. And let me tell thee, it is Death with a Curſe; and conſider thou whether thou canſt endure it, and let me ask thee theſe few queſtions.

1. *Doſt thou not believe that there is ſomewhat more in Death, when it is ſharpened with this ſharp and piercing ſting?* Doſt thou not think that the Curſe doth add unto the dread and fear of Death? When God proclaimeth any one bleſſed in death, doſt thou not perſwade thy ſelf that God taketh away much of the terrour of death? if ſo, then certainly when God addeth a Curſe with death, he addeth terrour to it; and thou muſt confeſs it alſo, if thou wilt conſider it. Now then ſay, Canſt thou contentedly think of dying for thy ſin? Canſt thou think of doing more than dying for thy ſins? *Until that time be come wherein thou canſt ſay, thou wouldeſt be willing to ſuffer more than death for ſin, thou ſhould'ſt not be willing to ſerve ſin any more in thy life.* I know when we come to die, we ſhall judge ſin unworthy of ſuch a pledge of love or ſervice as one pang, or one fear, or one ſigh for its ſake; oh then we ſhall ſay, *He loved ſin too much who for ſin's ſake added the leſt pang to death.* Whatever thou doſt therefore, *leave to ſin, leſt thou add the miſery of a Curſe to thy death.*

2. Let me ask thee, *Is there no manner of dying which is a terrour to thee more than ordinary?* If thou wert now to die, and mighteſt chuſe thy death, wouldſt thou chuſe any that were

were full of pains, or loathſomneſs, or both theſe continuing long? Are there not ſome kinds of death from which thou prayeſt to be delivered? and what kinds of death are theſe? are they not thoſe wherein God's hand would moſt immediately, and moſt publickly, and with moſt diſpleaſure appear againſt thee? wouldſt thou not account it worſe than death to be long dying with ſuch a tormenting, lingring, and loathſom diſeaſe as *Sylla* the *Roman*? or as *Maximinus* the bloody perſecutor? or as *Herod* the great? (whoſe ſtory is better known to thee) eaten up of worms? Would not others be ready to ſay of thee, That God had indeed ſet his hand againſt thee, that God judged thee unfit to live among common men, and unworthy ſo good a death as the death of common men? how would this trouble thee? This was the thing wherewith *Job*'s friends did moſt aggrieve him, that they would conclude God's hand againſt him as againſt an enemy. But now let me tell thee, *The afflictions of* Job, *nor the woful death of a* Sylla, *or a* Herod, *have no ſuch evidences of God his diſpleaſure and wrath in them, as the eaſieſt death of an accurſed ſinner hath in it.* For other deaths may, and uſually are inflicted by other means; this is inflicted by the immediate hand of God alone, and can thy heart endure, or thy hands be ſtrong when God ſhall do this? is not his wrath as he is? He alone can bleſs, and he alone can curſe; and this ſhall be known to the ſinner in the day wherein God will appear againſt him; think then whether ſin deſerve ſo well, that thou ſhouldſt not only die,

but

but die a Curſe for it? whether there be any thing in ſin to fortifie thy ſpirit againſt the terrours of God's immediate furious rebukes, and ſlaying of thee? *Who dieth a Curſe, dieth under the revenging ſtrokes of an infinite God.* Look then how much there is in infinite Power and Juſtice more than can be in finite; ſo much indeed is there in dying a Curſe for ſin, more than in naked, ſingle dying. For,

3. Thirdly, Let me ask thee one queſtion more, *Doth not Death, a curſed Death reach the ſoul, and kill this? no other diſeaſe but is in the body, and is the diſeaſe of the body, and kills the body, and ſo vaniſheth: But who dieth a Curſe dieth in his ſoul, that is, his ſoul is ſeparated and disjoyned from that ſweet communion and fellowſhip with God which is the true life of ſouls and Angels.* When God ſlayeth theſe wretches, and makes them ſacrifices to his offended Juſtice, he ſlays them with this, *Depart from me ye curſed,* Matth. 25. 41.

Now, is it not more dreadful to die thus a Curſe, than barely to die? or if thou couldſt die, and be willing to loſe the life of thy body for ſin ſake, canſt thou alſo be willing to loſe the life of thy ſoul for ſin's ſake? This is another arrow in this quiver, and which woundeth deeper than any other. The ſoul dieth when the man dieth a Curſe for ſin; and let me tell thee, albeit fooliſh and inconſiderate ſlaves of ſin will caſt away their ſouls for ſin, the wiſe and conſiderate Believer judgeth his ſoul, and the life of it, infinitely too good to be ſo ſpent and waſted. The death of the ſoul is ſo much more dreadful than

than the death of the body, as the ſoul is more worth than the body; thou mayeſt not then continue in curſed ſins, for they will bring down upon thy ſoul a death of all moſt dreadful; ceaſe therefore to ſin, that thou be not a curſe for thy ſin.

Fourthly, L*et it be conſidered*, after all this, (if this do not convince enough) *whether thou couldſt be willing to die more than once for thy ſin?* Would not a thouſand deaths one after another be too much to undergo for ſin? *He that dieth a Curſe for his ſins, ſhall die more than ten thouſand times for them*; he ſhall be ever, ever dying as many daies, nay hours, nay moments, as are in eternity; ſo many times ſhall the miſerable, deplorable, curſed ſinner die in the acute, freſh and renewed pangs of ſoul, every laſh of conſcience, every dolorous remembrance of what he ſuffereth for, ſhall be a death unto him. This makes it death indeed, and *if thou canſt not love thy ſelf ſo little, as to chuſe to be ever dying, thou muſt not love thy ſins ſo much as to be ever ſerving them.* Say then, if thou canſt not but fear endleſs dying, I muſt fear and fly endleſs ſining; who dieth a Curſe for his ſin, is as long dying, as his ſoul is living, and that is for ever and ever.

Fifthly and laſtly, *Can any thing ſweeten the thoughts, or allay the bitterneſs of ſuch a Death? Can there be any thing wherewith others may, or thou mayeſt bleſs thy ſelf after God ſhall have ſo curſed thee?* Conſider what a loſs it is which is ſo great, that nothing can leſſen it; ſay then, though poſſibly thou couldſt endure ſomewhat for ſin's ſake, yet I

can never endure a Curſe for it, which is more than to die; it is to die under the immediate avenging hand of God; it is to kill my ſoul; *That is to be as often dying as are moments in eternity*; and all this without any recompence and ſweetning allay, I cannot chuſe ſo to die; therefore ſaith the conſiderate Believer, the renewed thoughts of my Lord's dying a Curſe, renew my apprehenſions of the danger of ſinning any longer; this renews my diſlike of ſin, and I muſt needs reolve to leave it.

FINIS.

ERRATA'S.

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8°Z.98.7

——Ἐν πίστει ζῶ τῇ τοῦ υἱοῦ Θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ, Gal. 2. 20.

Domine! cum te in ara crucis suspensum video, quodcunque oculis meis spectandum objicitur, me in amorem tui inducat! Signum, Figura, Mysterium, vulneraque tui corporis, & præcæterim, intimus ille affectus clamat ut ad Amorem tui properem, nec tui obliviscar. Did. Srella meditat.

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Gal. 3. v. 13, 14.

Christ hath redeemed us from the Curse of the Law, being made a Curse for us, &c.

THese two verses do acquaint us with what Christ hath done for us, and how he hath done it; what he was made for us, and what we are made by him. He was made a curse for us, we are made blessed by him. In the words you may observe,

Parts of the words.

1. *A grand design of Favour proposed,* i. e. the conferring on us a great Blessing, *that we Gentiles might receive the blessing of Abraham.*

2. *The accomplishment of the design by Christ; he hath redeemed us from the curse of the Law,* &c.

3. *The Manner how he hath effected this being made a curse for us.*

3. *The Proof of this, that Christ was made a curse for us,* argued from the Manner of his Dying; *For it is written, Cursed is every one that hangeth on a Tree.*

From which (declining all but what directly tends to my purpose) I commend to you this Truth, *viz.*

Doctr.

That the Blessings of Grace are procured for us, imparted to us, and increased in us, by Christ's becoming, and dying a Curse for us.

The full bleſſing of Grace deſcends on us through Chriſt made a Curſe for us.

Here I ſhall 1. *Clear the Terms.* 2. *Prove the Truth.* 3. *Eſſay the Improvement of Grace,* by ſhewing how this may excite and exerciſe Grace. Now in the explication of the Terms, there are theſe Terms offer themſelves;

1. What is this Bleſſing. 2. What is this Curſe. 3. How Chriſt was made a Curſe. Of each in order.

Sect. 1. *This Bleſſing then is* made evident in general by the Apoſtle, *verſ.* 14, who calls it, *The Bleſſing of Abraham,* and explaineth it farther; it was *that we might receive the Promiſe of the Spirit through Faith.* That Covenant of Grace with all the immunities of it, whereby the Jews for a long time had been the peculiar people of God, and had been advanced high above other Nations, is now made with the Gentiles, who are now of Aliens, made Heirs to the Covenants of Promiſe, Children of God, and endowed with the Spirit. *A moſt memorable part of the Bleſſing lieth in the Gift of the Holy Ghoſt.* So the words of the Apoſtle are a *Concluſion from the premiſſes that the Gentiles ſhould be made partakers of the free Bleſſing of Abraham by Chriſt, and ſhould obtain the promiſed Grace of the Goſpel, which he calleth the Spirit.*

—*Benedictionis pars maximè memorabilis in ſpiritûs dono ſita eſt,* P. P. Salmur. Theſ. de Baptiſ. Sect. 23.

Concluſio omnium ſuperiorum —gentes fieri in Chriſto gratuitæ benedictionis Abrahami particives— & conſequi promiſſam illam Evangelii Gratiam quam vocat Spiritum.

Or in the words of the learned Critick and Divine, *I take the Promiſe of the Spirit for the*

Promiſſionem Spiritus pro Spiritu promiſſo accipio — Et Spiritus nomine benedictionem æternæ ſpiritualis vitæ intelligo. Th. Beza in Loc.

Spirit

Spirit promiſed, and by the Spirit I underſtand the bleſſing of an eternal ſpiritual life. The bleſſing of Renovation, and Holineſs from the Spirit of Sanctification: The bleſſing of Peace in our Pardon atteſted by the Spirit of Adoption; The bleſſing of inconceivable Glory; reward of all the obedience of our Faith. In brief, That ſpiritual life we extinguiſht by ſin; that favour with God which we loſt by our diſobedience; that glory which we fell ſhort of, when we fell from God; all that happineſs which the Law could not give to ſinful man; accurſed by the Law for his tranſgreſſing of it: But the Goſpel hath given to many, and ſtill offers to all that it is ſent unto: This is the Bleſſing that the Apoſtle ſpeaketh of, and which the Doctrine I am ſpeaking of doth intend; and this does come on us by Chriſt made *a Curſe*, &c.

Sect. 2. *Which Term cometh next to be ſomewhat explained.* And here I conceive are *two things* ever found *in a Curſe*, according to the ſentence of the Law.

1. *Firſt, It either implieth an* (*a*) *imprecation of evil in caſe of a perfidious violation of our Faith,* (as in Covenants between equals) *or a* (*b*) *denunciation of puniſhment from the Law of our Superiour in caſe of our perfidious refuſal or violation of the Covenant we were under by his juſt ordination*; by doing either of which the offender deſerveth and draweth down the Curſe by his falſifying, or breaking with God when he was under a Covenant of obedience, or Law of righteouſneſs, with promiſe of reward and bleſſedneſs.

a Gen. 26. 28. Ezek. 17. 13. Gen. 49. 7.
b Gen. 24. 21. Deut. 29. 14 Dan. 9. 11.

2. *Secondly, A curſe implieth all that evil*

of ſorrow and ſuffering which is caſt upon the guilty by the avenging wrath of a contemned and provoked God vindicating the honour of himſelf and his Law, by executing the fierceneſs of his diſpleaſure on the falſifier of his juſt and holy Covenant. So when God threatned to curſe the perfidious people the Jews, *Iſa.* 24. 5. he firſt declares their ſin, *They had broken the Everlaſting Covenant*; they had dealt perfidiouſly therein, and diſhonoured God, who will therefore avenge the perjury by *a Curſe that ſhall devour the earth, and lay deſolate thoſe that dwell in it*, *Iſa.* 24. 6. When God puniſht the moſt unhappy and laſt King of *Judah*, and his Princes with him, for their perfidious breaking oath, he did it by curſing them, *Ezek.* 57. 13. with 15. and 16. *v. There is alwaies ſomewhat of Divine vengeance in the execution of a Curſe*, and when God pronounceth the ſentence with a Curſe, he executeth it in vindictive diſpleaſure. So *Cain* was judged. condemned and puniſhed, *Gen.* 4. 11. So are the workers of iniquity, *Mat.* 25. 41. Sentenced to a Curſe, and it is executed on them by an eternal avenging Juſtice; and ſo was the Serpent condemned, *Thou art curſed.*

In a word, all that puniſhmnnt which the violation of a Righteous Law deſerved, and the violated Law threatneth, and the violater is capable of ſuffering, is compriſed in this one word Curſe; *Curſed is every one that continueth not in all things written in the Book of the Law to do them*, *Gal.* 3. 10. From theſe things it in part appears what is the import of the third thing to be explained.

Sect. 3. *What it is to be made, and how Chriſt*

Christ was made a Curse. Now because there is a vast difference between these two, *viz.*

1. The sinner's being made a Curse; And

2. The blessed Jesus made a Curse. I intend to speak somewhat of each distinctly; so first sinners are cursed.

1. *Scelus patrando*, by breaking the Law of God, which is the Covenant of Obedience, binding every rational creature to voluntary, constant and perfect performance of Duty. The Angels who kept not their first habitation, made themselves accursed thus, *scelus patrando*, falsifying in the Covenant of their Creatour. So did man at first unhappily cast himself and his posterity under a Curse. The transgressing creature is, *Faber suæ miseriæ & maledictionis*, The framer or Architect of his own misery. Now while sinning creatures are, the sinless Redeemer could never be, thus made a Curse.

2. Secondly, *Lex maledicit pœnam peccanti minando, The Law accurseth the sinner, threatning just punishment, determining what degree of punishment is just and proportioned to the crime.*

Thus the Apostle, (a) *As many as are of the works of the Law are under a Curse, i. e.* as many as are found seeking to justifie themselves by the works of the Law, are by the Law convicted of transgression, and so involved in a Curse which the Law threatens against all that are guilty; for by sentence of this Law every one is cursed who continueth not in all things written in the Book of the Law to do them. In this sense strictly and properly Christ was not made a Curse, for in this sense the Curse presupposeth the person to have sinned.

a Gal. 3. 10.

3. Thirdly, *Puniendo maledicit vindex, The Judge maketh the offender accursed, by inflicting the punishment deserved through sin, when he adjudgeth the transgressour to that misery which the Law threatned, and his misdeeds have merited.* So God the just Judge of Heaven and Earth threatned a Curse against the unhappy King of *Judah*, *Ezek.* 17. 15, 16. So when he brings out the Curse against the false swearers, *Zech.* 5. 3, 4. God makes him a Curse by executing the sentence of the Law upon him. They are cursed whom God punisheth in Hell, *Mat.* 24. 41. Now as this presupposeth personal guilt, or sin committed by him that is made a Curse, it is not possible it should be applicable to Christ, The Holy One of God.

4. Fourthly, *The Actores, Testes, & pœnæ ministri, The Impleaders, The Witnesses and Executioners of the penalty may in some sense be accounted among those that make the offender accursed.* Of all which I shall not speak more at this time.

5. Lastly, One may be made a Curse, *alterius reatum & pœnam ferendo, by bearing another's guilt and punishment*; by a voluntary taking up anothers guilt, or fault, and undergoing the penalty thereof; so that the Law, Judge, and Impleaders in the prosecution lay the punishment on the Substitute who is *receptus inter Reos*, or rather *receptus pro reis*, as the Lawyers, if I mistake not their language, speak. In the Prophet's words, *Numbered with the transgressours*; *so Christ did bear the sin of many.* Thus he was made a Curse by his voluntary susception of our guilt, and his sub-

את פשעים נשא׃
Isa. 53. ult.

ſubmiſſion to the penalty of our ſins. And in the tranſacting of this Chriſt was contented (which is that I apprehend peculiar to this Caſe) and which I promiſed to unfold.

1. To be accounted, *affinis culpæ*, to be ſent in the likeneſs of ſinful fleſh: He had our ſins laid upon him; he did take them upon himſelf; and ſo thoſe ſins which he could not either contrive, commit, or abet, he was willing ſhould be imputed to him. This in the Apoſtle's words is, *He was made ſin for us.*

2. Secondly, *Chriſt charged with our ſins was made a Curſe, by engaging himſelf to abide the ſentence of the Judge and Law menacing the ſins imputed.* He that will for the good of another derive guilt on himſelf, muſt reſolve to abide by all the penal conſequences which a ſevere Law and an impartial Judge will inflict on him. Hence it is, I ſuppoſe, that the Prophet *Iſa.* 53. *ult.* hath ſo cloſely joined theſe two, *He was numbred with tranſgreſſours, and bore the ſins of many.* The præcurſory ſufferings from the juſt hand of God, who declareth his reſolution to vindicate his Law and Government; and who doth by Threats, Terrours and Griefs in part poured out on the guilty, partly execute his purpoſes, and give them aſſurances he will farther proceed, (Theſe being but the beginnings of ſorrows) are a part of the Curſe iſſuing from the Law, and inflicted by one who hath power to fence his Law by them. Thus Chriſt expoſed himſelf to the ſad conſequences of our imputed guilt, and being pleaſed to interrpoſe himſelf between us and the

prævious penalties of our sin, was made *a man of sorrows, and acquainted with griefs; whilst he did bear our griefs, and carry our sorrows, Isa.* 53. 3, 4. The oppression and injustice he did meet with from the world, was a fruit of that Curse he was made for us. These things did he suffer in life; whose love to us brought him to bear the Curse.

3. Thirdly, *Christ made a Curse for us compriseth the exquisite pains, and open shame of his Death for our sin.* It is death which is most legibly the execution of the Curse of the Law on sinners; and as then they find themselves accursed indeed, when their own guilt hath in death overtaken them; so he that made himself a Curse for them, found in his death on the Cross the weight of that Curse which he did bear for sinners. Therefore do I suppose it was by Divine Providence ordered that the kind of death Christ did undergo, should be in the sentence of the Law an accursed death, that we might more clearly discern the import of it, and see as our deliverance by it, so our danger without this death of Christ; *He was cut off from the land of the living, Isa.* 53. 8. And when this was effected, it appeared that for the transgression of his people this stroke was upon him, as that verse hath it. Though the impenitent sinner be alwaies under the smaller measures of a Curse, yet when he dieth, *Solomon* observeth, he dieth accursed. The sufferings our Lord Jesus Christ underwent in his life, were likewise the scattering drops, But the black and violent showre of our deserved Curse was poured down on him at his Death.

Fourthly,

Fourthly and lastly, *Christ made a Curse, and in death bearing it was to suffer under the strokes of vindictive Justice pleading the cause, and vindicating the honour of the Law and Law-giver, which by the transgressions of sinners had been contemned and violated.* This, as hath been observed already, is one ingredient in the Curse; and herein do chastisements greatly differ from punishments strictly taken; for in chastisemens there is no vindictive justice avenging the quarrel in order to satisfie Divine Justice, & to attone the wrath of God; it is all in order to the humbling, melting, purifying us that we may seek and obtain mercy. But now when vindictive punishments strictly taken are executed, it is in order to the cutting off, and destruction of the obdurate sinners; they, as enemies, lying under the wrath of God and his curse, which is most evident in the execution of the last unchangeable sentence of Condemnation, past upon the impenitent, unbelieving, and self-destroying world at the day of God's dreadful Judgment. *Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels, Matth.* 25. 41. You do not, I hope, doubt whether it be the vengeance of an angry God which the damned in Hell suffer; and there is as little ground of doubt whether they suffer this vengeance in Hell to satisfie the Divine Justice; neither is it to be doubted but all they suffer is comprised in that Curse pronounced, *Depart from me cursed.* Now then, answerable to what hath been said, as the condemned under their own deserved Curse suffer in order to satisfie Divine vindictive Justice for

their

their own offences; ſo Chriſt made a Curſe, and bearing the Curſe for us, did bear it in order to make ſatisfaction for us, that we might obtain deliverance, and that avenging wrath might not fall on our heads ſince that we are no more under the Curſe deſerved by us, but under the Bleſſing procured for us by Chriſt. He trod the wine-preſs of his Father's wrath alone; his ſtripes were ſo ſmart and grievous, that by them we might be healed, *Iſa.* 53. 5. God did not ſpare him when he gave him up for us, *Rom.* 8. Let this then ſuffice for theſe particulars. *In ſumme, To be made or bear the Curſe, is to ſtand charged with guilt, to be threatned with puniſhment, to be cut off by the execution of that puniſhment, to the end Juſtice may be ſatisfied on the perſon who is made a Curſe.* So that you may now ſee what it was that Chriſt was made for us, and what he underwent for our ſakes. He took upon him our ſins in the guilt of them; expoſed himſelf to the dreadful threats of a ſevere, but moſt righteous Law; and whereas ſin inevitably muſt be puniſhed, he ſubmitted himſelf to that alſo, and in love to us ſaved us from ours, by his own puniſhment, wherein he ſatisfied Divine Juſtice, and averted that Curſe which inevitably would have fallen on us from the wrath of God provoked againſt us by our ſins; by this 'tis clear, Into this capacity he put himſelf, the Law found him, and under this capacity proceſs went out againſt him, and he died for us to redeem us from the Curſe, and to inveſt us with the Bleſſing. I paſs now to the ſecond thing propoſed, *viz.* To the confirmation

and

and proof of this, That Christ did die thus for us; a curse was both threatned and executed upon him, 2 *Cor.* 5. *ult.* *He made him who knew no sin to be sin for us.* There is an elegancy in the words (ἁμαρτίαν) *He made him sin*; The Apostle doth not say, he made him a sinner, but he made him sin, that it might the more evidently appear how he did bear what was threatned against sin, the Curse coming on us as an effect or consequent of sin; He who was made sin for us, exposeth himself to that sad effect, and taketh on him the Curse due to us; and being found so charged, must die to remove the Curse from us. This Text of the Apostle in effect then saith, That Christ had our sins imputed to him, bore the Curse of them, and that for our good, *viz.* *That we might be made the righteousness of God in him*; That we might be accounted and treated as righteous ones, which in effect is the same with what we have already said, That Christ was made a Curse, and so died for us, that we might with righteous ones live, and possess the blessing. It is not to be doubted, that Christ made sin for us, was thereby made a Curse for us, and therefore died, bearing that effect of our sin; vindicating the honour of the Law which we had transgressed, and satisfying the Law-giver whom we had provoked. In a word, Christ made sin for us, underwent the Curse our sin deserved, and the Law threatned, that in our stead he might satisfie Justice; and that mercy might give the blessing which we needed, and the Gospel promiseth; or in the Apostle's own words, that the blessing of *Abraham* might

2d. General proposeth.

might come on us Gentiles. Again, the Apoſtle *Rom.* 8. 3. tells us, *God ſent his Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh.* In which words you read expreſly, that God ſent his Son, and that he ſent him in the likeneſs of ſinful fleſh, not by inherent vice, but like it, through imputed guilt, and obnoxiouſneſs to the Curſe, both which lay on all fleſh that had ſinned, and both which was laid on him, who thus appear'd in the likeneſs of ſinful fleſh; in which capacity he appear'd not only to the world (which judged him whom they knew not) nor only to his enemies (who did maliciouſly ſlander him they hated) but he preſented himſelf to God in our ſtead, bearing our Sin and Curſe; for removal of both which he was made a Sacrifice, an Expiatory Sacrifice, which the Text expreſſeth conciſely (by περὶ ἁμαρτίας) and our Interpreters in the Margin have rightly explained, A Sacrifice for ſin; this being the proper import of the phraſe, as is evident to all who are able and willing to compare the Hebrew לחטאת, with the Greek Tranſlation of it by the Lxxii: In the places cited, as *Levit.* 4. 3, 14, 28, 32. & *Numb.* 6. 11; 16. & *cap.* 7. 16, 22, 28, 34, 40. 46, &c. *Neh.* 10. 33. & *Ezek.* 40.40. & 42. 13. & *Pſal.* 40. 6. In all which, and many more which might be cited. The Greek Interpreters uſe the ſame phraſe the Apoſtle doth, when he aſſures us God ſent his Son in the likeneſs of ſinful fleſh that by him made a Sin-offering, or a ſacrifice for ſin; he might condemn ſin, but ſave the ſinner. In one word, he that was ſent to be a ſacrifice for ſin, muſt

die,

die, and bear the imputed guilt of the sins of the persons for whom he is a sacrifice, and consequently die under a Curse. To these add we that of the Prophet *Isa.* 53. 5. where the Prophet doth thrice over in very emphatical words foretell what the Jews would judge of Christ under his sufferings; they would esteem him (*a*) stricken, (*b*) smitten, and (*c*) afflicted of God, as if he had been a notorious sinner, stigmatized by the just hand of God inflicting Curses on him. Thus the blinded malice of the Jews lead them into blasphemous mistakes of the person and the sufferings he underwent. (*d*) *They thought him thus handled by God in a way of vengeance for his sins.* The Jew understood the import of their own language, but they understood not the true cause of the dolorous curses and sufferings the Messiah died under. Whatever wrath, curse, or vengeance is implied in the phrase, he did bear it, to remove it all from us; we sinned and should have died accursed, but he was made a Curse to free us.

a נגוע
b מכה
c מעונה

d *Tho. Gattaker* on Isa. 53. 4.

Again, *vers.* 5. the Prophet tells us, *he was wounded for our transgressions*; so we read it, but some observe the word denoteth a polluted person, or one that is prophaned. Now by the Law every polluted thing or person was judged accursed. *When the Rulers of the Sanctuary are prophane*, and God punisheth for it, *Jacob is made a Curse, Isa.* 43. 28. And of the polluted, defiled, or prophaned, the Law determineth he shall die the death, *Exod.* 31. 14. He shall be cut off, *Lev.* 19. 8. & 22. 9. *Numb.* 18. 32. So that by the Law a polluted person is in danger of that death which

מחלל
Tho. Gattaker. Amnot. in loc.

which the Law calls a Curſe, and when ſuch are uſed as polluted, they are cut off, and die under a Curſe denounced by the Law. And thus was Chriſt wounded for our tranſgreſſions; מחולל מפשעינו, we had really polluted our ſelves, and were prophaned by our ſins which we had committed: But He, the Holy One of God, was firſt burthened with our imputed ſins; lookt on as one ſtanding in the ſtead of polluted ones, and uſed, as they deſerved, that they might be bleſſed, which they deſerved not. Thus alſo *verſ. 6. He laid on him the iniquity of us all.* Guilt imputed, and puniſhment inflicted, from both which the conſequent is, The perſon ſo uſed, dieth an accurſed death, which is that we are to prove. Since then God laid the iniquity of us all on his Son, who was content to bear it, we may very confidently conclude that our iniquity will be the cauſe of his death, and that this death will have a Curſe intermixed with it, that it may be ſufficient to redeem us from the Curſe due to our iniquities. There is one place more which I might urge, *viz. Phil.* 3. 7. *He took upon him the form of a ſervant,* and in that capacity did humble himſelf unto death, even the death of the Croſs, ſaith the Apoſtle; which paſſage poſſibly is not enforced to ſpeak other than its own proper ſenſe, if it be thus explained: *He took upon him the form of a ſervant, i. e.* put himſelf into the ſtate and condition of an accurſed perſon, and ſo died for them he loved and repreſented. The Scripture doth ſometimes uſe this manner of ſpeech to expreſs a Curſe on a man, or on his

his posterity; so (a) *Cham*'s Curse is expressed; so is the Curse of (b) *Esau* expressed. *The elder shall serve the younger*, applied by the Apostle, to prove *Jacob* and his seed blessed, and to evidence *Esau* and his seed left out of the blessing, and consequently abandoned under a Curse. *Israel*'s misery in *Ægypt* (emblem of a cursed state) was servitude, in (בֵּית עֲבָדִים) the house of bondage. Thus μορφὴν δούλου, the form of a servant in which Christ appear'd, bespeaks his appearance under a Curse for us. And in this conjecture on this place I am confirm'd by the authority of *Erasmus* on this place. *Now (saith he) that he took the form of a servant, seems not to be referr'd properly to the taking of the Humane Nature, but to the taking of the species and likeness of a guilty person, whose part he bore for us when he was scourged, condemned, crucified. Thus far that learned Pen.* But let this conjecture be of what weight it will be, there are places enough already urged to make good the Truth.

Jam quod accepit formam servi non proprie referri videtur ad humanam naturam assumptam, sed ad speciem & similitudinem hominis nocentis, cujus personam pro nobis gessit dum flagellatur, damnatur, crucifigitur.

Christ in our stead appear'd under a Curse, and so died an accursed death, that by this means we might live in hope of a blessed life; and as the Text hath it, that the blessings of *Abraham* might come on us Gentiles, and that we might receive the Spirit, *viz.* both of Sanctification to enliven us to our duty, and of Adoption, to ensure us of an hoped reward; and so be delivered from servitude and misery of sin in which lyeth a Curse indeed.

Now

a Gen. 9. 25, 26.

b Gen. 25. 26

Now this duly considered will promote the increase of our graces. The Communicant who can meditate on Christ dying a Curse for us, may thereby excite his graces, and exercise them to an improvement of them; such meditations will be as lesser streams to a River which they greaten whilst they run in the same chanel.

A brief specimen of this will satisfie, I hope, and set the soul on work, wherein for his help I shall shew him an Essay in a rude draught of this, in eight following particular Graces, which well become a Communicant.

1. Sacramental grace improved.

1. *Humility and Self-abasement is unquestionably a Sacramental grace*; a grace we should Bring to, exercise at, and improve by the Sacrament of our Lord dying for us. And the consideration of his death represented under the circumstances of a Curse, is a very suitable, and a likely means to effect this: For it doth represent to our thoughts not only the sufferings of our deareſt Lord and friend, but convinceth us that it was our sin which procur'd this to him; and that we must have been miserable for ever if he had not thus died. Thus our sin and misery is set before us, and these will humble a soul; these will bow the generous courage and stoutness of the noblest and highest mind. *Misery alone cannot break the courage of a virtuous and innocent mind, Nil conscire sibi*, &c. A soul clear and approv'd to its self, is an impregnable fortress: And *the spirit of a man will bear these infirmities.* Indeed *a base* and degenerous *mind breaks* into shivers *under a load*

load of crosses. But the soul under sorrows, or in danger of deserv'd misery, reflecting on its own guilt, and looking through the vileness of sin, on the greatness of its sorrows, is the more humble, because more refined and excellent in it's temper, principles and aims. *True lowliness of spirit*, or humility that is genuine, *may* possibly *first gush out in a tear from pain*; But *it's constant running* is in tears *for sin. Misery may broach the vessel*, but it is *sin* that *keeps it running. Misery may make the best despised in others eyes; sin makes him despised in his own.* Men will tread on a distressed fortune, but the *humble soul will tread on its sinful self.* And now serious *Reader*, cast thine eye upon Christ made a Curse, and (suppose) for thy self, and then tell me, what is first reflected on? is not thy misery the title page of that great Volume of sorrows, which Christ did bear for thee, when he was made a Curse, and underwent it in thy stead? wast not thou in danger of that Curse? didst thou not dwell on the borders of an eternal, infinite misery? and wast thou not every moment in danger to be haled, and thrust headlong into a prison of wofullest darkness, and unspeakable sorrows? Did not the Curse laid on Christ hang over thy head? It was thy sin, thy misery, that Christ lay under, and this will humble thee if thou hast any spark of spiritual ingenuity; if there dwell any generous dispositions within thy breast.

1. For *what is it to be cursed*, but *to lye under the transgression of a righteous Law? and what will abase an ingenuous spirit, if the baseness of sin will not?*

Humility what.

Humility is the judgement or opinion of its little worth arising from due sense of sin. Thus Deut. 9. 7, 12, 22. & 23. & 24. did *Moses* instruct *Israel* to be humble, shews them how great their sin had been, and leaves then to say how little their opinion of themselves ought to be; tells them how near they were to utter ruine, when nothing but a *Moses* and his prayer was between them, Deut. 9. 6, 14. and the execution of that word; *I will blot out their name from under Heaven.* Let thy soul renew the memory of thy sin, when thou reneweſt thy thoughts of Christ's dying a Curse; Remember thy sins, and do as they, Gen. 41. 9. *Ezek.* 20. 43. *Loath thy self for all thy sins.* The remembrance of a fault made a Courtier blush. In a Sacrament thou seest Christ dying an accursed death; in his Curse thou dost, or shouldest see thy own sin; and with Ezra 9. 6. *Ezra* in another case, *Thou shouldest be ashamed and blush to look up to Heaven.* For,

2. *Thou most righteous and just hast condemned me, and judged what my fault is, how great, how vile it is in the Curse my Saviour did bear for me.* It was not a rash, hasty and inconsiderate passion of a man that cursed the sinner; but it was the just, deliberate sentence of a wise and holy God, who never curseth one that deserves to be blessed; who never curseth before the creature hath sinned, and deserved it. How inquisitive is a good disposition, if he be cursed! as *David* by a 2 Kings 2. 23. *Shimei*, or as the Prophet reproached by the Boyes of *Bethel*, or by a contemptible beggar: How ready are best natures to enquire into the cause! Have I given an occasion to this reproach? Have I deserved it?

And

And how is he abaſhed and aſhamed that any reaſon is pretended for unreaſonable railing? Now much more abaſhed is the ingenuous ſpirit when a ſober man, when a judicious obſerver of his own words, as well as of other mens carriages ſhall condemn and adjudge him worthy of a Curſe. But here it is the Lord, who adjudged thee to a Curſe, and canſt thou remember this, and not be humble, and not reflect upon thy ſin which provoked ſo juſt a Wiſdom and ſuch deliberate Juſtice to execrate thee? *David* was humble when *Shimei* curſed, becauſe *it might be God had ſaid to him, Curſe David.* When thou receiveſt the Sacrament, thou remembreſt Chriſt, whom God made a Curſe for thee; there God tells thee, Thou hadſt been forever curſed, if Chriſt had non been once curſed. There thou mayeſt ſee a holy, wiſe, juſt and infinitely excellent perſon diſpleaſed with thee, and provoked againſt thee; and ſurely ſuch a ſight will (I am certain it ſhould) make thee abhor thy ſelf and be humble.

3. *Farther, thou hadſt a fair and open tryal of thy Cauſe, and it now ſtands in the greateſt Court of Record in the world: It is there regiſtred that thou art the ſon or daughter of a tainted blood,* a child of an accurſed ſtock. In the firſt *Adam* God tryed and caſt thee, and told thee what thou muſt expect; in the ſecond *Adam* he ſhewed thee this Record ſtood firm, the ſentence unrepealed, and if the blood of Chriſt dying, and bearing the Curſe for thee, had not waſht out the ſtain, thou hadſt remained ſtill under a curſe and ſtain. It is accounted a glory in an Antient

Family, that the blood is not ſtained with any treaſonable practices againſt the Soveriagn; and it is a diſparagement and diminution of their glory and greatneſs, that the blood is embaſed by diſloyal deſigns and attempts. When thou receiveſt the Sacrament, and ſeeſt Chriſt dying an accurſed death, remember this, Thou art minded of thy ſtained blood, and of the recorded atteindure that God brought in againſt thee. Here thou ſeeſt what judicial proceſs ſhould have been made againſt thy ſelf, ſee it and be humble.

4. *And thou mayeſt do well to remember what proof and evidences were againſt thee too, ere God adjudged thee to this Curſe which thy Saviour underwent for thee; the notoriouſneſs of the fact; the ſelf-ſilencing conviction of Conſcience; thy Father againſt thy Mother; Adam againſt Eve; thy own family evidence againſt thee in this matter.* Thou canſt find no pretence of an exception to the witneſs. Here thou mayeſt *reflect upon thy own adjudged baſeneſs, and be proud if thou canſt*, when thou haſt reflected on thy ſelf. Whoever thou art who rightly perceiveſt the myſtery of this Ordinance, and doſt rightly receive it, thou art evidence for God againſt thy ſelf, and confeſſeſt the matter, that thou deſerveſt to die for thy ſins in that very capacity and notion that Chriſt died for them. If he died an execrated, curſed death for thee, The Sacrament is a memorial of thankfulneſs to God, and to Chriſt for ſparing thee, and letting thee eſcape, whileſt the bleſſed Son of God died in thy room. Conſider this and be humble.

5. *Conſider*

5. *Consider lastly, How humble thy heart and hand ought to be when thou receivest Christ in the Sacrament; since from him alone thou receivest deliverance from a Curse. None would, none indeed could deliver thee, but Christ: Thou couldst not send for another Physician to heal thy distemper.* Here thou couldest not, (as in a Market) seek a better bargain; No, He alone who was made a Curse for thee, was able to deliver thee; he was over all God blessed for ever, able to restore accursed creatures to blessedness, and to invest them with happiness. *Be then as ingenuous toward Christ thy only hope, as thou wouldest be toward a Patron, a Benefactor, a Lord, on whom thou dost solely and intirely depend.* Thou wouldest humbly observe, and with due reverence receive his Commands, and abhor a seeming proud, lofty, or insolent behaviour towards him. *I entreat for as much from thee towards Christ as thou dost give to a man without interest.* At a Sacrament reflect on these things; say with thy self, here is the renewed memorial of Christ dying a Curse, and this renewed remembrance convinceth me that I was a vile wretch, else my God had never cursed me; I had never been attainted, arraigned, condemned and recorded among those that were not worthy to live in a holy and happy Common-wealth and Court. I had never recovered my former state of bliss, if the Lord had not put himself in my stead, and bore my punishment: *My life, hope and glory, are all the fruit of another's death and shame; I must be lowly who was redeemed from so low and cursed state.*

By this thou mayeſt diſcern what influence is in the Death of Chriſt conſidered as a Curſe, and how it may be drawn out to abaſe and humble thy ſoul before thy God. And let this ſuffice for an Eſſay or Pattern. Go thou and meditate on what thou canſt ſee farther in this thing, and be humble all thy days.

In the ſecond place, Take an Eſſay in another Sacramental Grace: Let it be ſuppoſed to be

Strong and fervent Deſire to be partaker of that deliverance which Chriſt wrought by dying a Curſe for us. A good and hungring appetite is not more neceſſary at thy friend's table when thou art invited to feaſt with him, than this ſtrong Deſire is needful, and required, for the Lord's Table. Our bleſſed Redeemer invites the hungry, and bids the heartieſt welcome to the hungrieſt comers: his language is, My friends, you are welcome, and let me ſee you come as to one that you know does bid you welcome, by your free eating and drinking. I may think you either know not how excellent the proviſion is, or you like it not, or you are full of ſomewhat elſe, or you doubt your welcome, if you ſit as if you came to feed your eye, but not to ſatisfie your ſouls. If the Sacrament of the body and blood of Chriſt be the Supper of the Lord; if it be a feaſt; if it be ſtored with choiceſt variety of ſpiritual and heavenly rarities; if it be the Goſpel Mannah, why are your longing deſires ſo weak, ſo unconſtant, ſo eaſily taken off? Surely you and I ſhould be better ſtomach'd for this feaſt; Chriſt hath prepared his body to be your food,

food, and you must prepare your desires, and awaken your hungrings after him. The best wine is drawn out for this feast, and it's pity it should not have a thirsty soul, whose thirst can relish its worth. He knows nothing of this Ordinance, who knows not it is a spiritual feast, to be attended with a spiritual appetite, and therefore I proceed to give you a specimen of that which is in this Dying of our Lord, to whet the appetite of the soul; and so let the first Consideration for example be this; first, *In this kind of Death the soul sees both that which will awaken and add vigour to its aversation of sin or evil, and what will awaken and strengthen its inclination and prosecution after deliverance from that evil.* In the Curse thou seest what an evil sin is, and thou must bear it, or desire Christ that he would; if thou desirest not that he may really bear the Curse for thee, as in the Lord's Supper he Sacramentally doth, it will be interpreted that thou desirest all that evil should light on thee which thy sin deserveth; and *canst thou desire to be cursed? canst thou desire to be damned? canst thou see misery like a black storm hang over thy head, and not fly to shelter?* See then in a Sacrament Christ tendered to bear thy Curse, thy misery, and *ask thy self, whether it be not desirable? ask thy self, shall I desire this or no? shall I wish, and intreat, and be willing to be freed from so great evil or no?* In the Sacrament the Lord tells the discerning soul, Here, take my Son, and if thou desirest it, he shall bear thy deserved Curse, and thou shalt inherit an undeserved blessing; go think on it, and tell me what thou wilt do, whether

thou wilt desire and be willing or no: And now judge what is like to be the Answer of the soul; will it not be This? O let the Blessing be mine, and let my loving Saviour thus deliver me, thus bless me also, oh my Father, and it shall suffice.

2. And as the proper Incentives of desire are contained in the things themselves offered; so *the very language, notion and frame of words do awaken the soul to exert its desires: A misery to be avoided by this means, will perswade the soul to a willingness to apply the means.* But surely a misery expressed by a Curse, by an Execration, will hasten the soul's desire to escape it: In some cases a man may commendably desire, and chuse affliction, *but in no case can a man chuse a Curse to himself.* The Jews had a Proverb, that *we must leap to Mount Gerizzim.* When God tells the soul, it must either dwell on Mount *Ebal*, inherit a Curse, or be willing to be led by Christ unto Mount *Gerizzim*, it begins to say, Let me go, not a slow, a loitering pace, but the swiftest, the speediest; it is ready to leap to the Blessing. *Let me be any thing but a Curse*; let me by any means escape the Curse, and if by a willingness, if by an hearty desire to have Christ I may escape it; oh let this very hour be the happy hour of my soul's escape. Lord, if it be so, I accept thy Son, my blessed Saviour offered in the Sacrament to bear my Curse. *There is a strong propensity in man's nature carrying him with great desire*, and with unwearied endeavours to shun the hard speeches of all, and to hear a good report if it might be from

all;

all; *to be blessed by every one, to be cursed by no one.* And there is a cheerful forward willingness to hearken to that advice and counsel which discovers how we may likely gain the good word of good men, and escape the hard words of all men. Now God proposes in Christ thus dying, A sure way of obtaining his blessing, which is infinitely better than the blessing of any man; and in the Sacrament of his Son's body proposeth a sure means for our escaping from his Curse, which is infinitely more to be feared than the curses of all men. *God can load thee with one Curse more than all the men in the world can do with all theirs.*

3. *In Christ's Death considered as a Curse, there is yet further somewhat to engage the Desires* of the soul unto Christ and to draw forth it's willingness unto an embracing of Christ: *And that is the infallibility and certainty of our deliverance from this Curse upon our receiving Christ;* thou mayest be sure to escape, for thou mayest be sure Christ will not lose his life; if he die, he will accomplish his own ends, and thy hopes, and the hopes of every believing soul, by his death; *He hath indeed laid down his life, but he hath not lost it.* He will not leave thee under uncertain and failing likelihoods, if he makes himself liable to thy punishment; he will be sure that thy soul shall escape it; *And if he bear thy Curse, he will be ensured thou shalt not bear it.* Now having such a good, as this deliverance, and such an evil as the Curse, in thy eye; and such a sure and infallible means of escaping the one, and obtaining the other, *Canst thou,*

oh

oh conſiderate! oh diſcerning ſoul! *do leſs than deſire this Chriſt, this ſhare and intereſs in his death?* If thou hadſt no more than faint probabilities that it might be ſo well with thee, thou wouldſt in other caſes ſtrongly deſire to try: oh why not in this! why not here! other probabilities can awake, perſwade, prevail and carry thee through tedious journies, and coſtly experiments, and thou juſtifieſt thy hopes and thy deſires with the likelihood of ſucceſs.

And what is the reaſon? whence is it that ſo great certainty can do ſo little with thee in this? oh the deplorable ſtupidity of man! the ſenſleſs backwardneſs of his heart! oh think, I ſay, think on it, Jeſus Chriſt was made, and died a Curſe for thee, and it is certain thou mayeſt eſcape by him; awaken thy deſires, and look after him. But laſtly,

4. If thou yet wilt not deſire Chriſt, notwithſtanding all that hath been ſaid already, yet at leaſt conſider with thy ſelf, and bethink thy ſelf, What doſt thou here if thou deſire not Chriſt? *Why art thou among them that apprehend they needed, who do in the Sacrament commemorate, and ſeek to find Chriſt dying and bearing the Curſe for them?* If thou need him not, why doſt thou pretend to ſeek him? if thou ſeek him, why doſt thou not really deſire to find and meet him? Conſider this, and argue it with thy ſoul; ſay, *I muſt either contradict my ſelf, the ordinance, and the people of God, or I muſt be willing to receive Chriſt the Lord into my ſoul, as well as to receive the ſymbols of Chriſt my Lord into my mouth and hands.* I hear, and know, that *others do approach*

proach this Table, this memorial of the Dying Jesus *with desires to meet him, and to exchange with him, to bring their wretchedness, and carry with them his blessedness.* I know (if I know the Ordinance) that it was appointed for the hungry, thirsty, desiring soul, which would have fresh remembrances, and vigorous longings for Christ; for them who would feel their own cursedness, and seek blessedness in Christ, and my very presence, my very approach to the Ordinance with others, will either argue and prove me a Hypocrite, or must awaken my desires after Christ; if thou art not willing to find thou art an Hypocrite for seeming to seek.

And I will tell thee, take it as thou wilt, *Thou that art not willing to find a blessing in Christ whom thou shouldst desire to meet in the Sacrament, shalt find a curse which thou wouldst not. Remember* Judas *and tremble!* Who doth cordially and truly seek the Lord, shall find what he seeketh; but he that is careless, wants a willingness and desire, shall find what he thinks not of; and woe to him that finds, and meets with *Judas* his guest at the Lord's Table! And now give me thy thoughts, Reader, whether this should awaken and quicken thy willingness and thy desires after Christ. And yet farther in the next place,

Closer application, faster hold, and strengthened resolutions to adhere to Christ, do very well become this Ordinance of the Lord's Supper; none have doubted or denied this, but those who have denied all its efficacy, and made the Sacrament a weak, and impotent Cere- 3d. Sacramental grace Faith.

mony;

mony; *Every one acknowledgeth this as the undoubted and proper fruit of this Ordinance, who expect any fruit from it.* This spiritual feast was made to unite the soul and Christ in a more firm and close bond of friendship, to incorporate them, and to make them more one. It was instituted, that the memory of our great advantage by it, might be more deeply rooted in our hearts. The Learned Professors at *Saumur* tell us, *Many things lead us to this perswasion, that Christ chiefly eyed the increase and confirmation of our Faith, as the end when he appointed this Ordidinance to his Church to be celebrated.* A true and lively Faith fits for receiving this Supper of the Lord; and an increasing confirmed Faith shews that this Ordinance is fitly received. *We must not come to it without true Faith, and we must not go from it without an increase to our Faith.* We must lay hold on Christ that we may come; and we must come that we may lay faster hold on Christ.

Ut ejus ope tanti beneficii memoria magis ac magis in animis nostris infigatur. Thes. Salm.

Multa sunt quæ nos eo ducunt ut existimemus Christum habuisse potissimum eum scopum ante oculos ut fidem nostram augeret ac confirmaret cum ritum istum Ecclesiæ tradidit celebrandum. Thes. de usu coen. Dom. th. 11.

Now the consideration of Christ dying as a Curse for us, will notably confirm us in our resolutions to adhere and cleave fast to Christ. For now

The considerate, serious, meditating Communicant, may hence reflect upon the choice which he hath made, the gift he hath received, the condition he is now in by believing, and so approve the choice, keep fast the gift, settle himself in that condition, and farther

secure

ſecure that ſtate to himſelf by ſtrong reſolutions of Faith, and adhering to Chriſt, who by this death delivers us from that curſed death we deſerved; and ſo you may ſuppoſe the ſoul to argue with it ſelf.

1. I do this day commemorate the death of my Lord, which died under a Curſe for me; *and if I do not now believe, or if I ever ſhould by unbelief caſt off my Lord, I muſt bear my own deſerved Curſe.* I have then good grounds, I have beſt reaſon to warrant my firſt believing and going to Chriſt: I have as good reaſon to continue my purpoſes, and confirm my reſolution of believing ſtill. *It is not poſſible I ſhould have any reaſon to repent my firſt choice of Chriſt, my firſt fiducial adhering to Chriſt by that I was delivered from a Curſe;* and this deliverance is freſhly remembred in the Sacrament, and the reaſonable, well adviſed and prudent choice of my ſoul is preſented to me; and now my ſoul, thou mayeſt ſay, this was the wiſeſt, moſt juſtifiable and rational compact thou ever didſt make. And I aſſure thee, *until thou ſee a reaſon why thou ſhouldſt be in love with, and dote upon a Curſe, thou canſt not be out of love with, or weary of thy adhering to Chriſt.* The more thou ſeeſt the wiſdom and prudence of this Act, the more thou wilt like it, and the more reſolute and conſtant thou wilt be in it; and now the oftener thou conſidereſt at the Sacrament the lively pourtraiture of thy deliverance from a Curſe by Chriſt received and adhered to by Faith, the oftener wilt thou renew thy purpoſes and reſolutions to adhere to him, the oftener wilt thou look, and take heed of that

which

which may weaken thy adherence, or withdraw thee from Christ; and such renewed carefulness and heed will much improve thy Faith; *Renewed purposes to believe, are renewed strength in believing.*

2. Secondly, The considering soul will see in this review of Christ dying a Curse, *The benefit, profit and gain of Faith chusing and adhering unto Christ.* It will see it self repaired and made whole after the greatest and sorest dammage; sin which brought the Curse upon the soul, did the soul greatest injury and dammage, it made a shipwrack of all its excellencies and treasure. Sinful and accursed man is the poorest, forlorn and undone wretch in the world, a very bankrupt. But now application unto Christ with a purpose to adhere unto him, and chuse him for ever; this sets the man free from the Curse; it sets him up again; it puts a new stock into his hand; it enricheth him with the fulness of a Blessing. For *if Christ bear thy Curse, thou shalt wear his Crown*; if he take upon him thy guilt, and sin and wretchedness, he will take thy believing soul into his blessedness; *if he suffer thy deserved punishment, thou shalt inherit his glorious purchase*; and what unspeakable profit is this? how good and enriching a bargain is this? and all this doth the believing soul receive and gain by Christ dying a Curse to redeem it from the Curse, and to purchase the blessing of *Abraham* for it; and all this becomes the believing souls gain; God gives this to every one who chuseth his Son. *By his Poverty we are made Rich, and by his Curse we gain the Blessing.* Now at every

every Sacrament this Bargain is confirmed and ratified, and the ſoul ſees the gain of it; and until it can rationally deſire to loſe ſuch a bargain, it cannot but ſtrongly deſire to keep to its contract: Every remembrance of our riches by Jeſus Chriſt, is, or ought to be a confirmation of our choice of him. *Renewed views of our gain, will be renewed purpoſes to hold faſt our bargain*; and thus may the ſoul grow ſtrong in its adhering and cleaving faſt to Chriſt.

3. The conſidering ſoul doth view its *own ſecurity, and ſweeteſt peace in the Death of Chriſt thus dying a Curſe for it.* At the remembrance of its Lord's Death in a Sacrament, it calls to mind that peace which is made for it through the blood of the Croſs. *The ſoul ſaith, if Chriſt hath born my Curſe, I ſhall not bear it.* If I have choſen him, if I keep to this my choice, if I firſt believe and perſeyere in believing, I ſhall ſtill have this peace in believing, *viz.* that *I am delivered from the miſery of an accurſed ſtate.* Before thou didſt believe, thou didſt or mighteſt have heard the ſad ecchos of a Curſe alarming and frighting thee; if thou hadſt not deſired, choſen and believed in Chriſt dying, thou hadſt never heard one word of peace; and if after thy firſt choice, and faith, thou repent, relapſe and forgo Chriſt through unbelief, thy danger, ſin and trouble will return upon thee; thy laſt ſtate will be thy worſt ſtate; think therefore what is beſt for thee, whether to go on to believe, or to go back through unbelief. Art thou ſurfeited with thy peace? art thou weary of thy reſt? is

trouble

trouble under the misery of a Curse more desirable than peace under the felicity of such a blessing? I know *the meditating soul which can discern this, will never think of deserting its choice of Christ, until it can think of parting with peace for trouble, with joy for sorrow, with blessedness for misery.* I know the more it perceives and finds its peace in believing, the more serious and resolute will it be to believe that it may have and keep its peace. Renewed meditations on this Death of Christ will be renewed peace to a believer, and renewed peace will be renewed purposes of believing.

Fourthly and lastly, *The considering believing soul is able to discern this ignominious cursed Death of Christ to be the fountain of true honour and real excellency. The soul is delivered from a state of baseness and dishonour by this Death of Christ.* A cursed condition is base and dishonourable, as well as miserable and unhappy. The dregs of the people were by the Jews called the people that are cursed. *Cam* cursed by *Noah* is devoted to servitude to a base condition. And *Esau*'s loss of the Blessing was the bringing of servitude and baseness on him. But now if Christ dying a Curse were abased for me (may the believing soul say) I shall be exalted to honour, and *my first act of believing was my first step to honour, and my continuing to believe will be the continuing of me in my free, noble, and honourable condition.* If I depart from Christ through unbelief, I shall go from honour to dishonour, from excellency to baseness, from the noble state of a Son, to the ignoble state

of

of a ſervant, of a ſlave: And I know the conſiderate ſoul will not eaſily return to the baſeneſs and ignominy of ſuch a ſtate; No! no! Faith in my dying Lord did ſet me free from ſuch baſeneſs, and advanced me to the dignity I now enjoy; and my perſevering confirmed faith, will, and muſt preſerve and confirm me in that dignity: *This prerogative my Dying Lord purchaſed for me whenever I would believe; this prerogative he gave me ſo ſoon as ever I did believe; and there is none can take it from me ſo long as I do believe; oh let me believe for ever, that I may have it for ever!* I would never loſe this honour, I will never leave my Lord. Whilſt thou art able to make the beſt of this Death of thy Lord commemorated in the Sacrament, and preſented to thy faith, (which is done on purpoſe, that thou mayeſt make the beſt of it,) thou canſt reſolve, or conclude nothing leſs than that thou wilt adhere now faſter than ever.

In this manner may the Humiliation, the Deſires, the Purpoſes of the Soul be wrought, drawn forth and confirmed upon the conſideration of Chriſt dying a Curſe for us: The ſight of our curſed ſtate will lay us low, and convince us; the ſight of a deliverance by Chriſt, will make us deſire that deliverance may be ours, and then knowledge of its being ours upon firſt believing, and that it ſhall be ours ſo long as we believe, will perſwade us to look that our faith continue, leſt unbelief ſhould reduce us into the miſery of a Curſe, whence we almoſt eſcaped. And let it be next obſerved,

4th. Sacramental grace, Love to God and Christ.

4. *That Love to God and unto Christ, is another Sacramental grace, which I am sure will be well improved, by a due consideration of Christ dying a Curse for us.* I do verily suppose it needless to attempt the proving of this; every one knows, that *Love to Christ is a necessary and suitable grace for a Communicant.* God requires that every one of his servants should love him, and serve him with all the heart in every duty, much more in this which is a more solemn, and more than ordinary one. If thou wilt come to the Table of the Lord, thou must come with love to the Lord of the Table; thou must not come with enmity in thy heart, nor with a sword in thy hand. They are friends who are invited to eat and drink with Christ at his Table, and *it is a monstrous incongruity to sit down as though you would friendly feast, and yet watch a season to muther the guests, or him that invites you. God will not have an* Absolon's *feast, in which one of the guests was murthered; nor will he have a feast like the unhappy* Phocus, *whose guests slew him.* It is the express will of our Lord, that we come to his Table in love and charity with our Brethren, and in love, and with sincere affections to our Lord. *We must here feast without the sowre leven of malice against our Brethren, and without the swelling leven of hypocrisie toward God.* Now let me a little point out what inducements are in this Death of Christ to draw forth our love to our Lord; and so let it be considered.

Cant. 5. 1.

Φώκου ἔρανος.

1. Did my Lord die an accursed Death for me? do I now celebrate the memorial hereof?

hereof? *Would he have done this if he had not loved me as his own life?* It was a love that is ever to be bleſſed by me, which made my Lord take on him a Curſe for me. *Greater love than this could not be ſhewn to me, and leſs than love to him for it cannot not be tendred by me.* Is Love the loadſtone of Love, and doth not thy heart ſtir toward Chriſt when he draws it with this attractive? When he calls, *Look upon my Living Love in my curſed Death, and give me what you judge a reaſonable acknowledgment for my Love*; and when the conſiderate ſoul looks on this, it is ready with *David* to ſay, *What ſhall I render to the Lord for all his goodneſs?* What ſhall I render to God the Father who laid my Guilt, Puniſhment and Curſe on my Bleſſed Redeemer? What ſhall I render to the Lord Jeſus Chriſt, unto God the Son, who took this heavy load upon him? What ſhall I render to God the Holy Ghoſt, who ſupported the humane nature of my Bleſſed Redeemer, that he ſhould not fail, nor be diſcouraged in this great work, under this weighty burthen? *Oh Bleſſed Love of the Glorious Trinity, worthy of an infinite Love, though a finite creature is not able to give it! Lord my Love ſhall be endleſs, though it cannot be boundleſs*; though it is narrow, it ſhall not be ſhort; I will make up its defect of intenſeneſs, with an addition of endleſs date; let thy Love to me which cauſed thee to die once for me an accurſed Death, be a ſpring and ſource of Love in my ſoul to thee, of ſuch a Love as ſhall never die. *Lord, thou deſerveſt more than I can give, but I would*

not be unwilling to give as much as thou deſerveſt. It was matchleſs Love that the Prince of Life would die for condemned ſubjects. But 'tis, methinks more, that the Lord of glory, (over all God Bleſſed for evermore) ſhould take upon him Death with a Curſe!

2. *Do I celebrate the Death of my Lord dying a Curſe for me? why then, oh my ſoul! thou doſt this day in this duty call to mind Chriſt's taking on him all faults, and bearing all thy blame,* being content that thy faults ſhould be accounted to him; and that if there be (as certainly there will be) anger for it, he will bear it. Oh what endeared Love do ſervants in a family bear to that Son who is willing to excuſe the ſervants fauls, and to bear their blame; to make up their peace, and to continue them in, or reſtore them to their offices again! *Reader, whoever thou art* that readeſt theſe lines, it is thy caſe, *Thou oweſt unto Chriſt the Eternal Son of God, all thy innocence, all thy ſafety, all thy peace, all thy continuance in the family of God,* unto Chriſt I ſay thou oweſt it, for thou hadſt ſinned, and provoked God thy Maſter and Lord; he had curſed thee, and would have damned thee; he had declared thine office in his houſe void, and would have turned thee out; and then thou muſt have ſaid with the unjuſt Steward, what ſhall I do when God thus deals with me? how ſhall I live? Dig I cannot, beg I am aſhamed; I ſhall be accurſed on Earth, and accurſed in Hell for ever; oh thus had it been with me! if my Lord Jeſus had not ſtept in, and took my faults upon him. Bleſſed be that

Love

Love which hath so loved me; *Let him carry away all my affection, who thus hath carried all my transgressions; He shall have my love whilst I live, by whose love it is that I live.* Oh let my love at the Sacrament revive, where there is the revived memory of my Lord his love to me. None but those foolish and mad creatures who are in love with their faults, and with their misery, will withhold their love from Christ, who delivered us from both.

3. *Did Christ die such a death in thy stead, let this then awaken thee to consider how thou wouldst resent another mans suffering for thee, and speak what interest thy friend should purchase in thy affections, by his undergoing afflictions for thee.* Wouldst thou love thy rich friend, that took thy debts on him? wouldst thou do less than dearly love thy skilful friend, that cured thee of thy disease? thy powerful friend at Court, who rescued thee from a prison? thy watchful friend, who kept strict and careful watch lest thou shouldst be surprised, and ruin'd, whilst thou wert sleeping secure in greatest danger, and in greatest ignorance and security? But what wouldst thou say if thy friend should deliver thee from thine, by making it his own disease? or should go into a prison, that thou mightest go out of it? or expose himself to ruine, that thou mightest be indemnified? Just so did Christ for thee; he did bear thy disease, and took thy sickness upon him; he became a prisoner first to unjust hands seizing on him, and then to the grave, which could not hold him, yet a while he was a prisoner

there, for thy ſake, in thy ſtead, and what acknowledgment wilt thou make of all this? How wilt thou certifie the Chriſtian world, that thou doſt well reſent what Chriſt hath done, if thou wilt not love him for doing it? Thou loveſt thoſe that ſpeak well of thee, that bleſs thee, that wiſh well to thee, and endeavour to do thee good, and *what law, reaſon or equity wilt thou pretend why thou doſt not love Chriſt, who ſpeaks beſt of thee to his Father, and who wiſhed beſt to thee, and hath done moſt for thee, and all this by his dying a Curſe for thee?* Let thy own heart ponder this, and draw to a concluſion, what ought to be done in this caſe; ſay, Had any man whom I know, done this for me, which Chriſt hath done, I could not but love him; and why do I not love Chriſt? if I did ſee my friend loaded with curſes, and reproaches, and bearing them patiently for me that I might not be reproached, that I might not be curſed, it would endear ſuch a friend to me: why now in the Sacrament the viſible memorial of Chriſt's dying a Curſe for me, I do ſee ſuch a friend, ſo loaded for my ſake, that I might not be loaded with my deſerved Curſe, I may not, I will not be leſs to him than I would be to another; *I will love him more than any elſe, for he hath done more for me than all could*; and I ſee it in the Sacrament, the bleſſed memorial of his curſed Death.

Fourthly and laſtly, Is the Sacrament of the bloody Death of Chriſt, a memorial of his dying an accurſed death for me? oh then *I ſee the evidence of a love to me which ſurpaſſeth*

seth the love of best friends, which indeed exceeds the thoughts and belief of most considerate men. For who will believe (beside a Christian, who is taught by the revealed word of the God of truth) that Christ would become a Curse for us? Some men will hardly believe that the Apostle spake his very thoughts when he wished that he himself were accursed from Christ for his brethren, his kinsmen after the flesh. Some judge it so inconsistent with reason, that they think the Apostle could not soberly, sedately and rationally desire it, but that he did use the liberty and freedom of an Orator, to commend his greatest affection to his kindred by a greater expression. But behold Reader, *Paul's wish for his kindred, is Christ's own act for his; what* Paul *wisht but could not do for his brethren, Christ hath undertook and undergone for his brethren.* What some do think was too great for a rational and sober desire in the one; hath been found not too great for the choice and performance of the other. Now let Christ have but a serious view of this he hath done for thee, and answer thy self this, or such like questions; *Is that too little to engage my love which was too great for any to undertake but Christ?* Do I see Christ doing that which few men will believe a man could wish he might do, and do I still withhold my heart, my affection from Christ? Do I know that his love was stronger than death? he was content to be accursed for the sake, good, life and salvation of Believers; I see him for a while separated from God, that he might bring me to God, and now he shall

have that love which is too great for any one, ſince he hath done what is ſo great for me.

5. Joy in believing a Sacramental grace.

In the fifth place, *The Believer's Joy is, or at leaſt might be conſiderably improved in the commemoration of Chriſt dying as a Curſe for us.* It is not to be queſtioned whether joy and rejoycing through faith in the Lord be ſeaſonable in our feaſting with the Lord. *Joy is the ſouls reſt with delight in the Lord*; and ſuch a diſpoſition of mind doth the Lord require and accept at this feaſt. Now let us obſerve how that his dying a Curſe for us, may increaſe our joy; and this may appear

1. From the Nature of *Joy*, which *is the triumph of the mind in its freedom and deliverance from its fears; or in its attaining and poſſeſſing of its hopes.* It is *a rational ſecurity of our beſt hopes, and a due removal of our worſt fears, ſinging a reſt and happineſs to the ſoul.* Joy is the rapture of our ſoul, hearing and obſerving deſired events, ſweetly keeping tune with our deſires and hopes. It is the *Tripudium Animæ*, the ſoul's dance to the Muſick which the God of Heaven makes for it. If there be any exſtaſies of joy, it can be from no other harmony than which is heard not from *Pythagoras* his melodious ſpheres, but from the Croſs of our Bleſſed Lord ſetting Heaven and Earth in a bleſſed concent by his accurſed Death. The Philoſopher will tell us, that *Joy is the dilatation of the ſoul, the enlarging of the heart to entertain a preſent deſired good.* Good wiſhed for is the Sun, the heart is the Heliotrope, the flower of the Sun; Joy is the opening and turning of this flower towards the Sun. This, or ſomewhat like

Dilatatio cordis ob bonum præſens.

like this is Joy. Now in what can the ſoul triumph if not in its freedom from a dreadful Curſe? What may poſſibly be imagined will ſecure the rational hopes and wiſhes of a Chriſtian better than Chriſt's bearing his ſin, its curſe and puniſhment, that Juſtice may not lay any ſentence of condemnation upon it, but abſolve and acquit, juſtifie and ſave it? Where can the ſoul better reſt, and congratulate its happineſs in its reſt, than in a pacified propitious God? Tell me, who ere thou art, reading or hearing theſe lines, canſt thou deſire more than happineſs? Is any thing greater and better in thy wiſhes? Certainly either thou knoweſt not what thou anſwereſt, or elſe doſt anſwer it is thy greateſt, dailyeſt, hourly deſire; and that the man or woman who would aſſure thee of this, would fill thy heart with raptures of joy. Now behold theſe deſires anſwered in the Lord Jeſus dying to remove that Curſe which kept thee from thy happineſs. If Joy be the enlarging of the heart to entertain a deſired good, lo here a good worth the entertaining, Chriſt bearing thy Curſe: lo here a good ſo great, that no heart but an enlarged heart can rightly entertain it: Oh be perſwaded to receive it, and tell me then what affection it raiſeth in thy ſoul! *Certainly he never feared, becauſe he never knew the danger of Hell, who doth not greatly rejoyce in his deliverance, and eſcape from it.* Open but thy heart to receive, and thy Joy will as ſurely break out, as the ſtreams do when the ſprings and fountains are opened.

Secondly, Chriſt dying a Curſe for thee, will

will heighten thy Joy; *For whatever thou canſt approve a ground of Joy in other mens rejoycing without this, thou mayeſt much more approve in thine own rejoycing in this without any other.* There is very much Joy in the world which is unſeemly, and there is ſome which is juſtifiable, ſeemly and ſeaſonable; but whatever makes it ſo ſeemly, that and much more is in the Death of Chriſt dying an accurſed Death for us, to juſtifie and warrant the Chriſtian's Joy. I dare ſtand to plead the *Chriſtian's Joy*, to *excel* on this account, *as much as the Joy for recovery of a Crown and Kingdom doth excel the Joy of a wiſe man for the finding of a Pin.* Could a Chriſtian enlarge his Joy to the exceeding greatneſs of his cauſe of Joy, it would incomparably excel all other mens Joy, as much as the recovery from a mortal wound excels the healing of a ſcratcht finger. Indeed all other Joy without this is the unſeemly Joy of fools or madmen; but this (without all other) is Joy of wiſe, conſiderate and knowing men; and might we enter the compariſon, it would appear what trifles men of the world (how great ſoever, and how wiſe ſoever in the account of the world) do rejoice in.

Je ſuis le Roy.

It is reported of *Francis* the firſt, recovering the *French* ſhore upon his delivery out of his Captivity, That he leapt and rejoyced with this, I am a King. And who that values liberty, or ſafety, or power, or a Kingdom, cenſureth him for it, or doubts whether it were ſeemly? But oh believing ſoul! thou ſeeſt at a Sacrament a worſe priſon, a more dole-

doleful Captivity, crueller enemies, and more deadly dangers left behind thee, and thou ſet at liberty in a more bleſſed ſafety, and entitled to a Crown and Kingdom, as much better as Heaven is better than *France* was; and this by Chriſt's Death as it was an accurſed Death, to free thee from the Curſe.

The men of the world rejoice in their full harveſts. The victorious Conqueror rejoiceth in the dividing of the ſpoils. The ambitious Courtier rejoiceth in his Court-preferment. But what Joy will the Barns and Stores of the wealthy man be, when he dies the accurſed Death, and with *Dives*, is tormented in endleſs fires? Will the Joy of the preferred Courtier continue to him under the diſgrace which he ſhall fall into when God ſhall arreſt, impriſon, condemn and execute him as an accurſed wretch? What will become of the Joys of Victories and Triumphs, when the Crowns ſhall wither before the hot diſpleaſure of God; and when the crowned Conqueror ſhall be delivered up an accurſed wretched priſoner and captive in eternal chains?

In few words, there are many daggers lifted up, and ſtriking at the Joy of every man who rejoiceth in any thing but the Croſs of Chriſt, and firſt or laſt ſome one or other of theſe daggers will reach the heart, and let out the life of ſuch Joys. But the Believer's Joy in the Death of Chriſt dying a Curſe for him, is a Joy which is immortal, and cannot be deſtroyed: It is a Joy will moſt gloriouſly crown the Believer, when other mens Joys do moſt ſhamefully forſake, deceive and tor-

ture

ture them. If then any may rejoice, the Believer may much more; and this he may do at every remembrance of his Redeemer's dying a Curſe for him. And ſuch renewed remembrance of our cauſe of Joy, will undoubtedly renew our Joy; he may rejoice ſtill more than yet he hath rejoiced, who ſeeth he hath more to rejoice in than all the jovial merry world ever ſhall have.

Thirdly, Renewed Meditations of Chriſt's dying ſuch a Death for us, will renew our Joy, appeareth from this, *That our Joy will be moſt full, ſatisfactory and tranſporting to us when we come to the diſtincteſt, fulleſt and livelieſt knowledge and apprehenſion of this Death of Chriſt.* They who moſt fully apprehend, and who moſt particularly apply the Benefits of this Death to themſelves, who live upon it, and know what life it is, how excellent, how happy, &c. Theſe are fulleſt of pureſt Joy; and truly as we abate in our ability and skill to meditate on this Death of Chriſt, or as we abate in the exerciſe and actual meditation and thought of Chriſt's dying for us as a Curſe, the more our Joy will abate alſo. The Saints in glory do now rejoice, and will forever rejoice, for they do ever behold the ſcars which this Curſe hath left in Chriſt; they ever remember that Chriſt dying a Curſe, hath given them that bleſſed Life in which they ever ſhall rejoice. Now what it hath wrought on them, and what it will work one day upon us, proveth to us what it might work in us at the preſent: It hath now all in it which it ever will have, but we have not all in us which we ſhall have, when this

dying

dying of our Lord ſhall fill us with a never-dying, or abating love to him who did it, and with Joy in the thing done for us. The reaſon why the Believer rejoiceth more in the ſight of Chriſt dying a Curſe for him, as his diſtinct knowledge of it groweth, is not that his knowledge addeth any thing to it, but becauſe his knowledge of it now maketh more of that Death, (which appeared not ſo much then to his own eye) ſo his Joy groweth with his knowledge. But now it is not ſo with other Joys, they leſſen as our knowledge of them increaſeth, and thoſe which at diſtance we flattering our ſelves hoped would be pure, and deep, ſweet and laſting as a Cryſtal ſtream, prove to us when we come nearer, and live on them, muddy and ſhallow, ſcarce worth the taſting, and which is worſe, yet they prove bitterer than gall and wormwood, and of ſhorter continuance than a morning dew. But our Joy in bleſſed peace with God, in ſweet hopes of glory, in ſure foundations of faith, in endleſs happineſs to crown our faith, to ſatisfie our hopes, and to be the manner of enjoying our God, (which are the pleaſant fruits of Chriſt thus dying) do increaſe upon us as our inſight into them increaſeth, and are pureſt when neareſt; are deepeſt in the ſpring, or rather ocean of true Delight and Joy; are ſweeteſt when moſt lived upon; and are moſt laſting when we enter at laſt into them. *The Joys of others are never ſo great as their hopes, nor ſo laſting as their deſires. But the Joy of a Believer in his Dying Lord, is at laſt greater than his hopes, and as long liv'd as his deſires.* And in this he

may

may exalt his Joy above the greateſt that ever the world boaſted of. If ever mortal man ſatiated and glutted himſelf with worldly Joy, it was with a ſudden guſh, which left him ſo ſoon, that he had the more time to lament himſelf, and wofully wrack himſelf with the loſs of it. I believe *Cæſar* never met his expected content and joy in obtaining *Rome*'s Empire; I know it laſted not with him ſo long as he deſired; in one or both of theſe it proved leſs to him when he knew moſt of it. This made a good Emperour once ſay, That *if men knew what thorns and cares a Crown was lined with, they would not take it up if they found it in the ſtreet.*

Now, oh bleſſed ſoul! whoſe Joy lives upon the Death of thy Lord, tell me, did ever any experienced, knowing, and expert Chriſtian abaſe the worth of thoſe Joys with ſuch a report of them? Can thy own jealous fears ſuggeſt a rational, probable, likely ground of ſuſpicion, that theſe Joys are greater in hope than they will be in hand? doſt thou think that there is any diſappointment in Heaven? Are there any complaints that leſs is poſſeſſed than was looked for? Haſt thou ever had any cauſe to wiſh thou hadſt known leſs of Chriſt and his Death? or couldſt thou ever ſay that the Joy had been greater if thy knowledge and experience had been leſs? I know thou dareſt not ſay ſo, nor debaſe the excellency of the knowledge of Chriſt Jeſus thy Lord. Turn therefore thy ſerious thoughts upon this, meditate more that thou mayeſt know more; for the more thou knoweſt of this, the more wilt thou rejoice in Chriſt.

Thus

Thus renew thy Meditations on the Cauſe of thy Joys, and they will renew thy Joys. Others will ſee, and thou wilt find in thy own ſoul, that the more thy Cauſe of Joy aboundeth, the more thy Joy will abound. Now that Chriſt hath thus died, thy ſoul (oh happy Believer!) ſhall not be left in Hell, nor ſhalt thou ſee an eternal corruption: This is enſured to thee by the Lord, whoſe Death thou commemorateſt. Say then, and ſpeak it with enlarged heart, διὰ τοῦτο ἐυφράνθη, &c. *Therefore my heart is glad, and my tongue rejoiceth; moreover my fleſh ſhall reſt in hope, for God will not leave my ſoul in hell.* And now, oh my ſoul! ſet thy ſelf to hear what may be ſpoken to thee. By theſe who will have to do with thee in thy moſt weighty matters. And ſo

1. *Firſt what would a judicious and affectionate Believer ſay? What news would ſuch a one tell thee from Mount* Calvary? *from the Croſs of Chriſt?* Suppoſe thou heardeſt ſuch an one improving this Doctrine, why ſhould I fear when the iniquity of my heels compaſſeth me about? hath not my Lord taken away all the Curſe I feared? Do I not ſee him evidently ſet forth crucified before mine eyes? he drank off the bitter cup of aſtoniſhment, I will therefore take the cup of ſalvation, and call upon the Name of the Lord. I will rejoice in him; yea and I will tell my Brethren the good news, that they may rejoice with me. Come all ye that fear the Lord, hear and rejoice, for *I have found at the Croſs of Chriſt, the bleſſing which I loſt in Paradiſe, and which is more, I found yours there too; and if*

you

you will go with me quickly, you ſhall find it too. Come, oh come and ſee Chriſt laying down a Bleſſing for thee, when he took up thy Curſe! would not ſuch a friend's voice ſounding in thine ear raviſh thy heart, or at leſt revive thy drooping ſpirits, and turn thy grief into joy? Could'ſt thou do leſs than ſmile to ſee thy loſt Heaven found? thy dying Soul recovered to life? thy God reconciled and delighting in thee? Hear next

2. *What language the Embaſſadour of thy Soveraign and Gracious Lord uſeth to thee, when he offereth a Dying Chriſt, unto thee;* a Chriſt bearing thy Curſe for thee. Behold thou drooping Believer, *That Blood which I offer thee in this Cup, is the purchaſe of that happineſs which thou deſireſt; the atonement of that wrath thou feareſt.* Lo here is that Blood which can abate the ſcorching heat of a ſelf-accuſing, condemning, and tormenting ſoul! Oh taſte, drink of it! this never failed of curing, eaſing, comforting *ſo many Saints in Heaven.* In one word, Chriſt's Miniſter doth in Chriſt's Name offer thee that Blood which was ſhed for the remiſſion of the ſins of many, and in which thou mayeſt find forgiveneſs of thine alſo; and thou findeſt little if thou findeſt not Joy in the forgiveneſs of ſins. *Thou art very ſlow of underſtanding, if a Publick Officer proclaiming thee acquitted and cleared, doth not raiſe thy joy,* But yet, oh fainting ſoul! hearke n

Laſtly, *What will be the language of Chriſt himſelf to thee, when he unfolds thy bleſſedneſs, and declareth before Men and Angels that he took upon him thy ſin, thy guilt, thy puniſhment;*

was

was made a Curſe for thee, and ſo preſents thee to God, and makes good all thy claim to Bleſſedneſs. What heart is large enough to conceive the thouſandth par of that Joy! Oh! a ſingle ſight of this, one unrepeated, once pronounced ſentence of Chriſt's own mouth. Soul, thou art bleſſed, for I was made a Curſe for thee, would ſwallow up all other Joys, and would fill the heart of the believing ſoul with Joy unſpeakable.

Now I muſt tell thee, oh thou doubting, ſollicitous and trembling Believer! that Chriſt will ſo beſpeak thee ere long, and ſo give thee an entrance into thy Maſter's Joy, that thou mayeſt rejoice for ever in this Bleſſedneſs, which I tell thee is the fruit of Chriſt's Death, as it was an accurſed Death. And if after all this thou wilt weep, and not be comforted, I muſt alſo tell thee, thy tears are not wiped away, becauſe thou wilt not ſuffer us to do it, & thou art a ſtranger to thy deſired joy, becauſe thou art ſo much a ſtranger to the Death of thy Lord. Oh that our eys were opened to ſee that fountain whence moſt refreſhing ſtreams do flow continually! Lord give me a heart knowing, how to turn this kind of my Lord's Death into what Joy is hidden in it, and I know my heart will need no other, will deſire none but this.

Again in the ſixth place, *A peaceable, compaſſionate, and tender affection toward our Brethren, our fellow Chriſtians, is a Sacramental Grace, a diſpoſition of mind which is never out of ſeaſon, and is moſt in ſeaſon at a Sacrament. Chriſtians ſhould ever live in charity, but they ſhould feaſt with their Lord, and with their* 6th. Sacramental grace, peaceable diſpoſition to the Brethren.

Brethren in higheſt meaſures of charity. When they thus feaſt, they ſhould embrace each other; when they walk together, it ſhould be hand in hand. This Love-feaſt muſt not be allayed with any mixture of ſowre murmurings, bitter envyings, or unſavoury grudges of diſcontent. The Apoſtle doth give us a moſt excellent Rule for this, 1 *Cor.* 5. 7, 8. *Purge out the old leaven,* &c. *Let us therefore keep the feaſt, not in the old leaven, nor with the leaven of malice,* &c. In malice we ſhould ever be children, but eſpecially at the Lord's Supper. I will not urge reaſons why we muſt be thus affected each to other, when we come to the Table of the Lord; for it is ſo univerſally known by all, and it is ſo neceſſary among many other graces, that too many think this alone ſufficient to prepare men for the Lord's Supper. It is true, who hath all other, but hath not this preparatory, is unfit; *Whoſoever wants this alone is not fit, though this alone will not fit him for the Lord's Table.* The want of this muſt keep him back from this Supper, until he hath a mind full of ſincere and true love to all men, eſpecially to all the invited gueſts of the Lord. Suppoſing therefore that it is nothing doubted, peaceable affections, and compaſſionate tender love or charity to the Brethren, is a Sacramental Quality. I ſhal inſiſt a little on the manner, how this may be improved and advanced by the Death of Chriſt dying an accurſed Death for us. And ſo

1. Firſt, When thou art at the Lord's Supper, and ſeeſt a few of thy Chriſtian Brethren there

there to celebrate the Death of thine and their Lord dying a Curſe; this in all likelihood will be thy firſt reaſoning upon it. *If Chriſt died a Curſe for us, then were we all under a Curſe; then were we all plunged in miſery; all were under the guilt of ſin, and under the wrath of God; and what tongue can tell what this is, or what heart can think of it, and not be compaſſionately tender over ſuch poor creatures!* Can your obdured, hardened hearts, hear the groans of men tormented with the Strangury, or Gout, or Stone? Can you look upon the miſeries of an Hoſpital without yearning bowels? or can you look upon the tortures of one wracked and torn upon a wheel, or between wild horſes, without a wiſh, oh that I might deliver them! what kind of hearts do you bear toward perſecuted, murthered and tormented Chriſtians, when you ſee the pictures of them, or read the hiſtory of them? do not your hearts drop into tender compaſſions toward them? Why now look on Chriſt dying a Curſe, he is the lively picture of thine and their woful ſtate, it is to be ſeen in his Death; read over the ſtory of Chriſt accurſed, it is the ſtory of thy moſt woful ſtate, and of the miſerable ſtate of them who are now communicating with thee; they were with thee ſinful, guilty, dying creatures; which ere long muſt have been groaning, ſighing, howling under the avenging wrath of the Almighty, if Chriſt had not thus died for thee and them. Look upon them, ſay (as indeed they were) behold what was ſaved of my ſhipwrack! Theſe were toſſed in the ſame veſſel,

dashed on the same rock, taken up helpless and lifeless, *&c.* with me. Oh I never see them, but it comes into my thoughts, and my heart; my heart weeps over our common danger: We do so often renew our compassionate affections toward our companions in dangers, as the sight of them renews the thoughts of our danger. That which in a different case *David* said, *When I remember these things, I pour out my soul within me.* The soul redeemed from the Curse, will be able to say, when I remember these things, compassion and tenderness are poured out. The remembrance of a common danger, is a most prevailing enducement to compassion. The Philosopher could tell us, That *this Pity is a neighbour to misery.* Whence likely it was that the Lord did enjoyn the *Israelites* to shew a hearty compassion unto afflicted strangers; for *They know the heart of a stranger, for they were strangers in* Ægypt. We must compassionately and tenderly love, wish well, and affect those whose hearts we know, for so much as we were in like case. Now this is one part of our brotherly love or charity; here it begins, though it doth not end here. This tenderness of heart is like the pith or tender pulp which runneth through the whole body of the tree. This indeed is the Root on which the delightful Tree grows, and from which the beautiful fruits of love do blossome, bud, increase and ripen. *And so often you water the root of Love as you do soften and mollify the temper of your heart,*

Nihil ad misericordiam sic inclinat atque proprii periculi cogitatio. August. *Misericordia est vicina miseriæ.* Seneca de Clem.

which

which is done when ſoakt in the thoughts of our common danger.

I ſhall cloſe this particular with that piercing Queſtion, *Matth.* 18. 33. *Shouldeſt thou not have had compaſſion on thy fellow-ſervant, even as I had pity on thee?* How ſhall we anſwer this Queſtion, if the conſideration of our common danger do not ſtir up in us a love of compaſſion to others? what bowels hait thou if they do not now yearn and move towards them? We are apt to pity thoſe whoſe tormenting diſeaſes and ſharp pains we have felt; and if ever we felt the inward ſorrow and trouble of an accurſed ſtate, we ſhall pity ſuch who are under it, and with tender affection demean our ſelves towards thoſe who were under it; it will renew our ſympathy, and this will renew our love to them. But

Secondly, *In the remembrance of Chriſt's dying a Curſe for us; there is the renewing of a moſt ſelf-abaſing and humbling conſideration.* Now the renewal of this will be a very likely means to improve our love, which is a humble, ſelf abaſing grace. So that *what increaſeth our humility, will increaſe our charity. Solomon* tells us, that *onely by pride cometh contention*; and our own experience proveth the proud man neither fit to be choſen for a loving friend, nor to be truſted as one that will be conſtant in his friendſhip and love: ſuch an one will be ever breaking the laws of friendſhip, of which the Apoſtle diſcourſing, 1 *Cor.* 13. 4, 5, 6. tells us, *that it neither vaunteth it ſelf, nor is puffed up.* Indeed he can ſee no cauſe of vaunting himſelf, who

views himself in this curſed condition repreſented, and confirmed to us by Chriſt's undergoing it for us. Something or other there muſt be indeed, or muſt be thought to be, which ſhall exalt a man above his neighbour and brother. Now when it appeareth that it was equal guilt and miſery under which thou and I, and every one did lye, until Chriſt redeemed us, this cuts off all vaunts, and proud boaſting of our ſelves above others; and where pride is laid thus low, and taken out of the way, there meek and peaceable deportment outwardly, and meek and peaceable temper inwardly do ſpring up and flouriſh. This will prevent all increaſe and growth of malice, and diſlike for whatever thou canſt find in thy Brother to diſlike, the ſame, or as bad is found in thee; for before grace appeared to you, you were both accurſed, both rebels againſt God, both condemned by the Law of God, both alike miſcreants and vile; nor may diſlike feſter and ranckle into malice againſt thy Brother: For if the Grace of God hath taken occaſion from his vile miſerable condition, to be and appear grace indeed to him, who art thou dareſt make it an occaſion of wrath or malice? I know the reaſonings of a believer toward believers are of another nature and tendency, they all ſavour of humility and peaceable diſpoſitions, and forbidding all proud quarrels, and huſhing them with ſome ſuch reflection upon our ſelves, and our condition; ſuch was I, but I obtained mercy. Alas! how are we miſtaken if we think we may boaſt our ſelves in the difference between us and others; for who

who made us to differ? There was much of reaſon in the penitent Thief, when he took up and reproved the railings, reproaches and blaſphemies of the other; *Doeſt thou not fear God ſeeing thou art in the ſame condemnation?* Luk. 23. 20. This ought to have humbled him, and kept him in a peaceable behaviour and mind towards thoſe who were dying with him. Oh let us manifeſt a humbled ſoul, a mind abaſed and laid low with our guilt and vileneſs! let us manifeſt ſuch a mind by meek, peaceable, loving diſpoſition towards our Brethren, who were firſt our Brethren in a Curſe, but now are our Brethren in Chriſt. Certainly nothing doth more become pardoned ſinners, than ſuch a peaceable behaviour and diſpoſition. Nor do I know a more natural genuine fruit of our peace with God through Chriſt, than this our peaceable mind and behaviour towards men, when Angels ſhewed the glad tydings, *viz.* Salvation through Chriſt, they did alſo proclaim peace on earth; ſo muſt we when God makes us glad with this ſalvation.

3. Again thirdly, *In the remembrance of Chriſt dying a Curſe for us, there is renewed the remembrance of forgiveneſs and pardon granted of God to us.* The Believer communicating at the Lord's Table, doth there ſee himſelf pardoned, and the like pardon offered unto others alſo through Chriſt dying a Curſe for them. *Now this doth mightily perſwade with the Believer to lay aſide all occaſions and ground of quarrel, and ſo doth much more promote this brotherly love, increaſing it both in the habit of charity, diſpoſing the mind to it,*

and in the exercise and acts of it in our behaviour and converse among Christians. That which God hath done for us teacheth us what we are to do for others, when God might justly and righteously have cursed us, and refused us peace; he did for Christ's sake free us from the Curse, and entred, confirmed, and still keeps peace with us. Now saith the considerate Believer, I must be like my Heavenly Father, he hath accursed but one thing for which he hath not yet, for which he never will have, thoughts of peace, and I must never make, or keep a peace with that accursed thing, with sin. But since it hath been the good pleasure of my Heavenly Father to make peace for such who were cursed; and seeing he hath made them blessed by this peace, *I must with better mind, though I cannot in better words, say with Balaam,* Num. 23. 20. *Behold I have received Commandment to bless, and he hath blessed, and I cannot reverse it.* When any grudge, envy or dislike, would solicit thee to break the law of Brotherly Love, ask but this question, *Is God at peace with this man with whom I am ready to break?* If God be his friend, and at peace with him, it is my best course, and most advised, to be at peace with him also, and keep and make him my friend. It is reported in the Life of *Marius* (that cruel man) that if he saluted not the man he met, his souldiers took it for the token that such a one must not live: But if he saluted any one, no hurt was done to him. At this present I tell you, *no hurt must be done by you or me to such whom the Great God saluteth as he did* Abraham,

Plutarch. in vit. C. Marii.

Abraham, *and as he doth ſtill ſalute* Abraham's *ſeed, calling them friends.* As then the renewed uſe of the Lord's Supper is a renewed teſtimony of God reconciled unto us, and a renewed profeſſion of our friendſhip unto God; ſo it will be a renewing of our friendſhip with thoſe who are ſo bleſſed and happy in their alliance unto the Lord, who is alſo our God. Moreover, ſuppoſe fleſh and blood could pretend an occaſion of contention and quarrel with thy Chriſtian Brethren, ſummon them to put in their Bill, and make their plea before Chriſt, who once died a Curſe for thee, and them; let the grievances be rightly ſtated, and hearken what Chriſt would ſay to thee that contendeſt; He would ſurely tell thee that he did not ſtand upon greater injuries done to him, but did bear them, and forbear thee in them; witneſs thine own appearance at the Sacrament, where thou profeſſeſt to believe that Chriſt died an accurſed death for thee, and doſt thou dare to retain the thoughts, the remembrance, of farthing dammages done to thee, in that very place, and at that time where thou reneweſt the remembrance of many talent-dammages by thee done to God, all forgiven to thee by thy God, who thereupon requireth thee to forgive others? How ſilent and ſpeechleſs will the mercileſs unpeaceable man be when God ſhall make him read over ſuch places as theſe; *Shouldeſt thou not have had compaſſion on thy fellow-ſervant, even as I had pity on thee?* And *if ye from your heart forgive not men their treſpaſſes, neither will your Father which is in Heaven forgive your treſpaſſes.* And

he

he shall have judgment without mercy, who shewed no mercy. Come then thou froward, peevish, unpeaceable soul, look what Christ hath purchased and prepared for every Believer; he hath purchased a peace for them; he hath for them prepared a blessed peace through his bearing a Curse for them; and he hath sealed and confirmed this peace, taking away every thing that might break it; and this peace made thus, thou art now again confirming with God among those which have equal share and interest with thy self in this peace; and wilt thou not judge it comely, convenient, necessary, (and what must be done by thee, *viz.*) to embrace them with hearty, peaceable affections, who are embraced by thy God, with as hearty affections as thou art, or canst be? Oh come then and make peace with all thy Brethren, and *forgive them as God for Christ's sake hath forgiven thee.* And thus I have very briefly drawn out three particular inducements (among many other) which from Christ dying a Curse for us, and all Believers should perswade us, and them to live in a Christian brotherly peace, which becomes a Sacrament, and which should be improved by each Sacrament. I now proceed to

7th. Sacramental grace, a Thankful heart.

A seventh Sacramental Grace, which ought to be exercised at each Sacrament, and which may receive some addition from the consideration of Christ's Death as a Curse in our stead. Now this grace is a *Thankfull acknowledgment of the great mercy we have by Christ's dying a Curse for us.* It doth exceeding well become us to be thankful, and praise the Lord

Lord for his mercy to us in Christ dying for us: And though praise be ever seasonable, yet a Sacrament is the season of seasons for praise; then it is most in season, though it be never out of season. The commonness and universal prænotion of this truth among all Christians, saveth me the labour of proving it. I need not prove that to any one which is denied by no one; let then praise and thanks attend our communion at the Lord's Supper. And among other motives unto praise, let us view some few arising from the Death of Christ, as it was an accursed death for us. And so

1. First, *To this kind of Death of thy Lord thou must be beholden for all the sweetness which thou tastest in thy mercies.* Thy sin which brought thee under the Curse, imbittered every thing to thee also; nay that sin which cursed thee, forfeited all thy mercies; thou hadst no right to them when once thou hadst sinned, and thou couldst taste no sweetness in them if thou hadst still lain under the Curse; thou hadst no more right to thy estate, and life, than a condemned man hath to his; thou couldest have no more enjoyed them, than a pensive condemned person who is kept in prison with a daily allowance to keep them alive unto the day of his near approaching execution, every morsel is bitter to him, so would it have been to thee. Thou mayest read this in the emblem of the sinner's state; a naked man cast out of a fruitful garden, and left in a place of thorns and briars: Such was the consequence of thy sin, cast naked out of what thou hadst, and

turned

turned out among grieving thorns and briars. Now, would he not deserve thanks who restoreth thee to a title? gives thee a new right unto all desirable blessings? who shall root up those cursed thorns, and plant the Vine and the Olive to yield thee fruit? Look then, this, and more than this done for thee by the Death of thy Lord made a Curse for thee. Lo thy title renewed to necessary mercies, and mercies renewed unto their sweetness and delightfulness; thou a Prodigal received as a Son, and the husks thou didst feed on turned into bread in thy Father's house. Christ was accursed for thee, that every blessing might be sweetened to thee. Ever praised be our Physician who hath taken out the most of the poison, and hath turned the rest into necessary and seasonable Physick. God hath blest thee with every thing in Christ, that thou mightest bless and praise, that thou mightest be thankful for every thing, and ascribe it all to the goodness of God in Christ. We owe all to this Death of Christ, and how little do we pay when we are thankful! Let us not then with-hold this little too. In one word, read over the latter part of *Deut.* 28. from *v.* 15. to the end of the chapter, and consider how well he deserves blessing and thanks from thee, who hath delivered thee from the bitterness of so many Curses, imbittering all thou enjoy'dst.

Secondly, The renewed thoughts of Christ bearing thy Curse, will be renewed Thankfulness in *renewed security and assurance against the fears and terrours of a self-accusing and condemning*

demning heart. Thou ſhalt never bear that Curſe which the righteous Law threatned; thou needſt not fear it, if Chriſt died for thee; for he did die a Curſe for every one in whoſe ſtead he did die; and that God who accepted his Death, will never go from his word, or diſown the virtue of his Son's Death, nor caſt the Curſe upon thy ſoul. Oh thou trembling Believer! thy fears are the weakneſs of thy graces, or the want of exerciſing them; either thou knoweſt not what it is to have a Chriſt, a Jeſus dying a Curſe for thee, or elſe thou doſt not enough conſider it, nor obſerve how little ground of fear is left. Oh! *It would be a bleſſed tranquility of mind to us to feel as little fear within our ſouls, as Chriſt hath left of Curſe behind him in the Law againſt us.* Happy ſoul, who believeth that Chriſt died for him. He may look upon the Law, and find that there is not in it any Curſe againſt him; for Chriſt made a Curſe, died to redeem them who were under it. There is no doubt to be made of this Truth; there cannot be juſt cauſe of fear where Chriſt hath taken away the Curſe Which the Law threatned: Now there is no condemnation to ſuch, nor may any one lay any thing to the charge of theſe redeemed ones. And when this is duly weighed, how thankful will it make us! How much would a feeble ſwouning perſon thank you for a ſweet reviving cordial! what life would there be in his expreſſions of kindneſs for ſuch a courteſie! what loving embraces would ſuch a one court his friend with! eſpecially if his life had certainly miſcarried without this!

Oh

Oh unkindneſs! unthankfulneſs of us Chriſtians! who lay in a ſwound of death, ſtrucken with the thunder-bolt of the Law, periſhing without recovery, hopeleſs without a Chriſt, accurſed for ever unleſs Chriſt become a Curſe for us; and we profeſs to know all this, and to believe it, and yet are ſtraitned in our thankfulneſs to him. The (a) Hiſtorian reports that *Artaxerxes* King of *Perſia*, gave one a thouſand (*b*) Daricks in a Cup of Gold for a recompence of a little fair water offered him in the palms of the man's hand. But what have we given unto Jeſus Chriſt, who hath brought us not a little water in his hands, but his heart and hands full of love, and blood ſhed for us! Oh come magnifie the Love of Chriſt, and be thankful to him for us! Remember the daies of thy fears, when thou wouldſt have welcomed the news of thy pardon, and received it on thy knees, with ten thouſand praiſes to thy God. Remember the anguiſh of thy ſoul, when the Arrows of the Almighty ſtuck faſt, and the poiſon thereof drunk up thy ſpirits, what pains wouldſt thou have taken then? what coſt wouldſt thou gladly have been at, to procure thy ſoul's peace and eaſe? When thou thoughteſt Hell would be thy tormenting priſon for ever, and thou lookedſt on it as the greateſt evil, becauſe thou ſhouldſt bear thy ſins there for ever, and never have one ſmile from God, what thankfulneſs didſt thou then

a *Plutarch. in vit. Artaxerxes.*

b The Darick was a coin bearing the image of *Darius*, and the value of each piece was two ſhillings four pence; ſo the whole ſum amounted to one hundred and ſixteen pounds ſix ſhillings and eight pence, beſide the Cup of Gold.

then think was meet for thee to pay, and for Christ to receive! Oh let not this be forgotten when thou comest to commemorate the Death of thy Lord; say then, and think so, Here is the blood of my loving, gracious Redeemer, who was content to be made a Curse for me, that I might not slavishly fear my guilt, nor be in Hell (a) before I came to Hell; that I might not go mourning under the heavy burthen of my own easeless pains, which were worse than death it self; those fears, terrours and pains which no tongue can describe, my blessed Redeemer delivered me from them, and duly confirms it to me in minding me that he died, and that he died being made a Curse for me; I must therefore mind my debt of thankfulness, I vowed, at least promised and purposed never to forget, that more thankfulness was due to Christ then I could ever pay; Let my renewed view of this blood so affect me, oh my dearest Lord! at every Sacrament, that it may ever renew my thankfulness, until thankfulness be so perfected, that I may never more need a Sacrament to put me in mind of this my duty.

(a) So *Francis Spira* thought & spake of his fears and tears.

Thirdly, The renewed thoughts of Christ dying thus accursed for us, will add to our thankfulness, *In that the heart of a Believer meditating on this, may conclude, he is judicially acquitted from the charge laid in against him by the Law.* This charge is sin, deserving death, to which charge every one must make his plea, and bring it to an issue; in which process there will be no denying of the charge, it is so undeniably true, that *all have*

sinned

ſinned and come ſhort of the glory of God; only the believing ſoul hath a gracious Redeemer who ſtept in between the paſſing of the righteous ſentence, and the execution of it, and offered Bail, body for body, life for life; took upon himſelf the Curſe, which was all the Law threatned, and died thus a Curſe for the Believer, ſo that now he may ſue for his diſcharge, and plead for his releaſe: Nay, he hath the diſcharge and releaſe offered to him as it were ſealed, ſigned and delivered to him at the Sacrament, whilſt God by his Miniſter doth put the New Covenant into his hand, and ſhews him that blood which was ſhed for confirmation of the Covenant, and for remiſſion of the ſins of as many as do believe. And that we may know how all this can be, how ſinners can be acquitted, and the Curſe threatned can be avoided, we are at every Sacrament minded of this, that Chriſt died for us, being made a Curſe for us; that is, undertaking and performing what he undertook on our behalf, he preſented himſelf to the Juſtice of God, abode the Trial, was found in the likeneſs of ſinful fleſh, humbled himſelf to the death, even the death of the Croſs, and ſo ſuffered; all which is exemplified to us in the remembrance of his death, conſidered as the death of one who lay under a Curſe for us. It is not only entred in the Court Rolls in Heaven, but it is entred in the Regiſter-books of the Church by Chriſt's own order; and every believing ſoul at the Sacrament may ſee and read it, and conclude it for himſelf, and make improvement of it to his comfort. Now what

heart

heart can look on all this, and not look on this duty of thankfulneſs? what ſoul can receive a pardon under the broad Seal of Heaven, and not bow the knee, and kiſs the Seal! When an offender upon indictment and trial is acquitted, it is a cuſtom (and ſeemly enough) to teſtifie his thankfulneſs by praying for the King: How much more doth it become us to give thanks at the remembrance of our acquittance, abſolution, and being declared acquitted, as we are ſo often as we duly partake & communicate in the blood which was ſhed for the remiſſion of the ſins of many. In a word, a bare promiſe of pardon deſerveth a grateful acknowledgment, but the paſſing of it under ſeal doth much more deſerve it: Had God paſſed his word onely, and required us to believe it, and praiſe him for it, we muſt have done it. Now he hath given us greateſt aſſurance, he hath proceeded judicially againſt Chriſt, the common and adequate repreſentative, bail and undertaker for us; and hath appointed the Sacrament of the Lord's Supper as an Authentick and Publick Record or Teſtimony hereof; we ought the rather to be thankful. Renewed thoughts of this will renew our judicious and rational praiſe, if we have either judgments or reaſon exerciſed in things that excel.

Fourthly and laſtly, A fourth particular which will increaſe our thankfulneſs to Chriſt for our deliverance ſo often as we remember it at a Sacrament, under the notion of a deliverance by his dying a Curſe for us, is this, *That it mindeth us we were delivered not ſimply from ſorrow, trouble and affliction, but we were*

saved from an accurſed ſorrow, from an accurſed trouble; we are freed from miſery, but that is not all, we are freed from an accurſed miſery; and this ſhould enhance our thankfulneſs.

There is an affliction that hath the promiſe of Comfort, tears that ſhall be wiped away, ſorrow and ſighing that ſhall flee away; there is a weeping which God will accompany and lead; this is a bleſſed weeping, for ſuch carry forth ſeed which is precious, and they ſhall return rejoycing. There are mourners whom Chriſt hath pronounced bleſſed; ſo that trouble and ſorrow are not ſuch evils when they are conſidered without the imbittering thoughts of a Curſe in them; it is the Curſe which maketh the Cup ſo full of aſtoniſhment. It is the Curſe which goeth with the condemned into Hell, that maketh it Hell indeed unto them. Affliction with the favour of God is a bleſſed ſtate; but affliction with the hatred and diſpleaſure of God, is a miſerable ſtate, and unſpeakably ſad, forlorn and woful. Now Chriſt dying a Curſe for us, hath ſaved us from ſorrows, and the Curſe, from miſery aggravated with the hatred of God toward the miſerable, ſo that he deſerveth much more thanks from us; it had been worth our thanks if we had been by him delivered from a bloody iſſue, or a deformed crookedneſs, or a burning fever, or a loathſom leproſy, or a ſad and ſolitary blindneſs: But more than this, more than all I can ſpeak did Chriſt deliver us from, when he did die a Curſe for us. Oh unparallel'd love of Chriſt! and oh the unparallel'd ingratitude of Chriſtians! Sirs, though you and I muſt leave the greateſt,

Rev. 21.4. Jer. 31.9. Pſal. 126. 5, 6.

Matth. 5.4.

greateſt, the beſt part of this work of praiſe to another world, yet let us not leave it all; let us do ſomewhat whilſt we live, and are among men on earth. *Heaven is full of thoſe praiſes, which, did we hear, would raviſh us: Let Earth be witneſs that we do not quite forget our Lord.* Whereas you could have born all the envy, anger and malice of creatures, and it may be have contemned the weakneſs of it, you could never have ſtood under, nor have made head againſt the anger and indignation of the Lord, nor have fortified your ſelves with reſolutions to leſſen the fury by leſſening your apprehenſions of it. The dear children of God in their bitter complaints, cry out, if an enemy, if any but God himſelf had done it, I could have born it. And the hopeleſs unbelievers cry out the ſame in effect; let any thing come, let all come upon us, rather than the wrath of the Almighty; let rocks grind us to powder, or mountains bury us for ever under their weight: Oh *the heavieſt of all theſe are lighter than one ſtroak of an angry avenging God!* All theſe may be more eaſily endured than one Curſe of the Law: See then and conſider what thou oweſt, oh my ſoul! to Chriſt made a Curſe for thee! remember and be thankful; let thy heart, oh thou who feaſteſt with thy Lord! weigh firſt the burthenſomneſs of that Curſe which juſtice caſteth upon every ſin, and then weigh the exceeding great love of Chriſt who did take this Burthen, and bear it for thee; and I do nothing doubt, but as often as thou layeſt theſe in the ballance, thou wilt ſtill find thy praiſe, thy thankful-

neſs too light; thou wilt be ſtill with the Apoſtle adding *Glory and Power to him who loved thee, and waſhed thee in his blood*: And with the great Apoſtle of the Gentiles, *Thanks be to God who hath given us the Victory.* Could you and I entertain theſe things within our breaſts, and renew our thoughts and meditations, we ſhould more clearly diſcern, that if there be ſweetneſs in our mercies, or reſpite from our fears, or abſolution and diſcharge from our guilt, or deliverance from accurſed ſorrows, miſeries and death, we owe it all unto this kind of Death of our Lord; beſide all the poſitive bleſſings of grace and glory, of which I may not now ſpeak: if the bleſſing of *Abraham* on the Gentiles be worth our thanks, then our thanks is due to Chriſt dying thus; for he was made a Curſe for us, that we might be redeemed from under the Curſe of the Law, and that we might be reſtored to a bleſſed ſtate. In one word, whoſoever ſeeth his own bleſſedneſs procured by Chriſt dying a Curſe for him, cannot but ſee *ſo much thanks as bleſſedneſs is worth due to Chriſt*; and ſo the reviving of the memory of Chriſt's Death conſidered as a Curſe, will be the reviving of our thankfulneſs; and reviving of thankfulneſs will be an increaſing and improving of thankfulneſs. So much to the ſeventh Sacramental Grace. The eighth and laſt I ſhall now mention, followeth, *viz.*

Rev. 1. 5, 6.

8th. Sacramental grace, New Obedience.

A diſpoſition and purpoſe of mind to walk in new Obedience towards God in all manner of converſation; ſuch a mind muſt every welcome gueſt bring to the Lord's Table. No man may come thither who intends to go thence to his old

old course of sinning. We must not, as Naturalists report of some venemous creatures, which lay down their poison when they go to drink, and having drunk, suck it up again; we must not so lay aside our old sins while we go to the Lord's Supper, as to renew our old acquaintance with them, nor tender our service to them, so soon as we depart from the Table of the Lord. Men will not endure such sycophants and parasites, who come to their table for a meals meat, and to fill their bellies, but then sort themselves for months together with the veryest enemies they have in the world: No more will God endure him for a guest at his Table, who comes for a meal out of a customary formality, and then sorts himself with those sins which God hateth, and commandeth should be slain. This above many others aggravated *Judas's* treason, that he came and ate with his Lord, when he had resolved to betray him; this is to kiss him with, All hail Master, when the kiss is the very token by which his enemies should know and apprehend him. The Lord Jesus, who knoweth what is in man, and needeth not that any should testify of man, will never let a man who lives and dieth of this temper, escape deserved punishment. He knows they flattered him with their lips, but their hearts are far from him. *Thou that comest to make a Covenant with thy God as a Sacrament, must come with a firm purpose to keep thy Covenant, for God will not be mocked.* Better never come at all, than come with a mind hating to be reformed. *God will ere long ask such hateful hypocrites what they had*

to do to declare this Statute of his, or that they should take his Covenant into their mouths, Psal. 50. 16, &c. It is confessed of all sides, and would to God it were as well practised on all sides, that every Sacrament should engage us to better lives, to holier conversations, that *we should sin the seldomer, because we have been so often at the Lord's Table.* Now I say, that the remembrance of the Death of Christ dying for us a Curse, hath in it good and strong reasons to move us to renew our obedience; and if these reasons be well considered, I do not doubt but they may prevail with some to renew their purposes and endeavours of living less to sin, because Christ died a Curse for us sinners. For,

1. First, In this manner of his dying (beside the powerful influence of his Death considered in the general, of which I speak not now) I say, *In his dying thus as a Curse for us, we have a clear discovery of the vileness of sin, how much it abaseth and depresseth us.* We look upon cursed things as the vilest and basest of things. A curse and a reproach go together, Jer. 42. 18. This was the thing which brought our Lord into so low estate, that he was despised of men; this made him of no reputation, because of our sin imputed to him, and the Curse due to us for our sin laid upon him; he became like a servant, and so died. Now then let a sober judgment be made of this, and see how forcibly it dissuadeth from continuing in sin. Do I renew the remembrance of my Lord dying as a Curse? Could sin which he never committed, which he never loved, which he hated infinitely,

which

which was no otherwiſe his, than by imputation; could this bring him to ſuch ſhame? What ſhame and confuſion of face will cover and overwhelm me, when after my ſerving my ſins, both the guilt imputed, and the baſeneſs, vileneſs and reproach of the fact committed, ſhall meet in one, and be charged upon me! Is it not high time to forſake this ſervice which will end in the ſhame and reproach of a Curſe? Doth the Sacrament mind me of the Death, the accurſed Death of Chriſt the Lord of Glory? I ſee then ſuch a worm, ſuch a lump of worthleſs fleſh as I am cannot expect any other event of ſin, than to lye down in ſhame for it; and if after (I do know this) I ſhould ſtill love ſin, and delight in it, how brutiſh and unreaſonable ſhould I appear to be, how unlike a man! *I muſt either renounce my reaſon, or renounce my ſin.* It is no dallying in a matter of this nature; I ſee the juſt and righteous Judge of Heaven and Earth would not ſpare his own Son, when he found him under my ſins, but laid upon him the puniſhment of them, the Croſs and the ſhame; and I deceive my ſelf if I think he will ſpare me, and not caſt the ſhame of my ſin upon me the ſinner; if I live and die in this ſervice, I ſhall riſe with thoſe who riſe unto everlaſting ſhame and contempt. *I will therefore reſolve, and keep my reſolutions, of departing from ſin, becauſe I would not depart from my God with the ſhame and reproach of a Curſe for my ſin.* Thus the renewed thoughts of Chriſt dying a Curſe for us, will renew the apprehenſions of that ſhame which attends the ſinner, and ſo renew

our purposes against sin, as the only thing which can clothe us with shame, and we shall be as unwilling to live in sin, as we are to bear the shame of sin.

2. Secondly, In the renewed thoughts of our Lord's dying a Curse, *there lieth a motive to New Obedience, drawn from the congruity and suitableness of the thing it self: Nothing more unseemly than to continue in sin after our professing our selves to be his servants, friends and followers, who died for sin.* Nothing more justifiable than their leaving of sin, whose Lord died for sin; especially seeing sin brought upon him an accursed Death. What wilt thou answer for thy self in the day when this absurd, unreasonable and monstrous deportment of thine shall be laid open before Men and Angels? when Christ shall ask thee whether thou hadst not heard and seen that he was made a Curse for thy sins? whether thou hadst not often been minded of this at the Sacrament? and when he shall farther demand of thee what thou couldest see in sin, or hope to find in sin, or expect from sin, when as thy Lord could see, did find, and expected to find nothing else but a Curse in it? wast thou so sottish to think of finding any thing in sin better than what thy Lord found in it? or wast thou so unthankful, that thou wert resolved to offer despite to thy Lord, and serve that which brought an accursed Death upon him? *Whatever sinners now judge, I know that a day will come when they shall judge nothing so unreasonable and unseemly as living in continued sin, and professing a crucified Jesus.* It is such a self-contradicting course, that

that none ever would continue it if ever they understood it: *Nay is he, what he professeth to be, who professeth our crucified Jesus to be his Lord, yet serveth his own cursed lusts:* Christ doth not own him; he will declare to all the world that he knows not, that he never knew such workers of iniquity. But suppose it possibly might be (which yet never shall be) that such a one resolvedly continuing in sin, should be owned by Christ at last, and received into a blessed state of glory, what kind of answer could such one make to his Lord when questioned? what, was it not enough that I was once made a Curse for thee? or did I not bear sins enough for thee at first? or wouldst thou indeed be crueller to me than *Jews* and *Roman* souldiers? or hadst thou a design to wound my heart after I was gotten out of the reach of all others? after wicked men and Devils had done their worst, and I had triumpht over them, and none but my friends could wound me, wouldst thou be my friend that thou mightest do it more deeply? was this thy friendship to me? are not they the sorest and cruellest enemies, who cover their hearty enmity with pretences of friendship? either then be my cordial friend (saith Christ) and renounce thy sins, serve them no more, or else come no more pretending to commemorate my friendship to the dying a Curse for thee; nor ever let me be provoked with such counterfeit alliance and friendship. *Christ cannot endure such seeming to be what we are not*, such contradictions to his Death. In truth *it is most unseemly to live in the cursed service of sin after*

we

we are redeemed from the Curſe of ſin. And therefore the believing and conſiderate ſoul caſts off the thoughts of continuing in ſin, with a *God forbid*, how ſhall I live any longer in ſin, ſince I am dead to it?

Μὴ γένοιτο.

3. Thirdly, *The renewed conſideration of Chriſt dying a Curſe for ſin, doth renew our thoughts of the odiouſneſs and hateful nature of ſin, which carryeth a Curſe into every place and perſon where it cometh.* Chriſt's dying a Curſe for us, ſheweth us how hateful ſin is to the eyes of our God, who doth (and cannot but ſo do) loath, deteſt, threaten and curſe it where-ever he findeth it; of which truth the conſiderate believing ſoul hath ſo clear proof in the Curſe which Chriſt did bear for ſin; that he ſtands convinced beyond poſſible doubt of it, and cannot but conclude, that *whoever reſolves to continue in ſin, muſt alſo reſolve to abide the hatred of God againſt ſin.* He that will keep and maintain a communion with ſin, muſt expect that God will keep and maintain wrath and hatred againſt him; and this the Communicant is at every Sacrament minded of whilſt he ſeeth his Lord evidently ſet forth, crucified before his eyes, ſo that he is put to ſuch a kind of deliberation with himſelf: What! could not Chriſt take upon him my ſin, but he muſt alſo take upon him the burthen of divine diſpleaſure and hatred due to my ſin? what! is God ſo irreconcilable an enemy unto ſin, that he would not, or could not, reſtrain his juſt wrath againſt the guilt where it lay, without the foulneſs of committing the fact? was the diſpleaſure of my God ſo hot againſt his bleſſed Son, who was

Reverâ eſt odium quo Deus peccatum proſequitur, ab eâ perfectione quæ Numinis naturam decet. Th. Salmur. de trib. Foed. Div. th. 18.

was never tainted with any one sin, only bare the guilt of many? I see then it is self-deceiving flattery to hope for the love and favour of God, whilst I love my sin, and continue in it; if I will have his love, and escape his hatred, I must leave off sin; for *he hateth all the workers of iniquity*, Psal. 5.6. *He hateth the evil way*, Prov. 8. 3. I must either leave the evil way, or perish in his hatred: For *none ever escaped perishing, who by continuing to sin provoked his displeasure and wrath against them.* Resolve therefore as becomes a man, (O my soul!) fly, and hasten thy flight from wrath to come; prevent the misery of being hated and accursed of thy God; cast off thy sin; *cease to do evil, and then God will cease to be angry.* There cannot be any thing in sin to compensate thee, to reward thee for the loss of the favour of God. *Sin can never heal the wounds which the hatred of God will make in thy soul.* Poor creature! thou wert better have all the men on Earth, and all the finite invisible powers of light and darkness to hate thee (thou mightest bear this) than have one God to hate thee; thou canst never bear this. In fine, therefore saith the believing, serious and considerate soul, I will not hazard, I will not run the venture and danger of divine displeasure of the hatred of an Almighty God, for I see in the Curse which my Lord lay under, what I must lie under for ever, if I will by continuing longer in sin owp my former sins, pull the punishment of them upon my self, and love that which my God so perfectly hateth: I will every day labour to hate that with perfect

hatred

hatred which my God hateth; I will seek his love by a present separation and divorce from sin: I will this day renew my purpose and attempts to leave my cursed sins, for God hath renewed my thoughts of his hatred against sin by the renewed remembrance of Christ dying a Curse for my sin.

Fourthly, In the renewed thoughts of this kind of death, *The Believer hath the renewed sight and evidence of a death hanging over the head of every sinner, which of all deaths is the most dreadful, which is fullest of horrours, and soul-tormenting fears.* Death is the King of terrours, though represented and cloathed in the left dreadful manner it can be. No kind of death but is terrible enough, but of all this is the most terrible, and only to be feared; it is this at the heels of the other that makes it dreadful. It is a most undoubted truth, that every one continuing to sin, and so dying, shall die under a Curse for his own sin, though the sinner should live to an hundred, nay to many hundred years, yet if he live and die a servant to his sin, he shall die accursed; and this we may be sufficiently assured of by the accursed Death of our Lord; for he died so, for as much as the sins of God's Elect and chosen ones were laid to him; he was loaded with them, and all the guilt of them was charged on him, and therefore was he punished, therefore he died in such a manner. He was made a Curse, because the guilt of our sins was laid on him, and punishment due to that guilt inflicted on him. Nothing more certain, *He was wounded for our transgressions*, Isa. 53. 5. *He bare the*

Φοβερῶν φοβερώτατον. Aristotel.

sin

ſin of many, ver. 12. *He his own ſelf bare our ſins in his own body on the tree*, 1 Pet. 2. 24. And all this evidently ſet forth before our eyes, ſo that the ſerious and conſidering ſoul ſoon comes to this concluſion, that whoever doth bear the guilt of ſin, he muſt die a Curſe for it, and he needs no other proof of it but this; Chriſt did bear guilt, and this brought him to a curſed Death. Now then he begins to argue the caſe with himſelf; Can I continue in ſin, and not bear the guilt of ſin? Can I yield my ſelf a ſervant to ſin, and yet not be accounted a ſervant of ſin? Can I do the works of iniquity, and not be thought by judicious and wiſe men, a worker of iniquity? How much more will the juſt and righteous God account me ſo? When I do any fact for which the Law of man will call me to account, can I do the fact and the Law not impute it to me? It is moſt fottiſh folly to continue in the ſervice of ſin, and to flatter my ſelf that I ſhall not be accounted a ſervant of ſin, or to hope I ſhall not be loaded with the guilt of my ſin. And it is no leſs folly to think that we may lye under the guilt of ſin, and yet not ſink under the importable burthen of a Curſe. No, no, either I muſt leave my ſinning, or I muſt die that Death, which of all is the moſt terrible. I muſt be a Curſe under the wrath of God. Now therefore reſolve what thou and I ſhalt do; *God propoſeth a Chriſt dying a Curſe for thee, to encourage thee to leave ſin, or to ſhew thee what thou muſt truſt to if thou live in ſin.*

He preacheth to thee this Doctrine, Life through Grace, if thou wilt obey, if thou wilt

renounce

renounce thy evil way, for then thy Saviour shall be thy Peace, bear thy Guilt, and endure thy Curse; or else Death if thou wilt still refuse to convert and leave thy sin. And let me tell thee, it is Death with a Curse; and consider thou whether thou canst endure it, and let me ask thee these few questions.

1. *Dost thou not believe that there is somewhat more in Death, when it is sharpened with this sharp and piercing sting?* Dost thou not think that the Curse doth add unto the dread and fear of Death? When God proclaimeth any one blessed in death, dost thou not perswade thy self that God taketh away much of the terrour of death? if so, then certainly when God addeth a Curse with death, he addeth terrour to it; and thou must confess it also, if thou wilt consider it. Now then say, Canst thou contentedly think of dying for thy sin? Canst thou think of doing more than dying for thy sins? *Until that time be come wherein thou canst say, thou wouldest be willing to suffer more than death for sin, thou should'st not be willing to serve sin any more in thy life.* I know when we come to die, we shall judge sin unworthy of such a pledge of love or service as one pang, or one fear, or one sigh for its sake; oh then we shall say, *He loved sin too much who for sin's sake added the least pang to death.* Whatever thou dost therefore, *leave to sin, least thou add the misery of a Curse to thy death.*

2. Let me ask thee, *Is there no manner of dying which is a terrour to thee more than ordinary?* If thou were now to die, and mightest chuse thy death, wouldst thou chuse any that were

were full of pains, or loathſomneſs, or both theſe continuing long? Are there not ſome kinds of death from which thou prayeſt to be delivered? and what kinds of death are theſe? are they not thoſe wherein God's hand would moſt immediately, and moſt publickly, and with moſt diſpleaſure appear againſt thee? wouldſt thou not account it worſe than death to be long dying with ſuch a tormenting, lingring, and loathſom diſeaſe as *Sylla* the *Roman*, ? or as *Maximinus* the bloody perſecutor? or as *Herod* the great? (whoſe ſtory is better known to thee) eaten up of worms? Would not others be ready to ſay of thee, That God had indeed ſet his hand againſt thee, that God judged thee unfit to live among common men, and unworthy ſo good a death as the death of common men? how would this trouble thee? This was the thing wherewith *Job*'s friends did moſt aggrieve him, that they would conclude God's hand againſt him as againſt an enemy. But now let me tell thee, *The afflictions of* Job, *nor the woful death of a* Sylla, *or a* Herod, *have no ſuch evidences of God his diſpleaſure and wrath in them, as the eaſieſt death of an accurſed ſinner hath in it.* For other deaths may, and uſually are inflicted by other means; this is inflicted by the immediate hand of God alone, and can thy heart endure, or thy hands be ſtrong when God ſhall do this? is not his wrath as he is? He alone can bleſs, and he alone can curſe; and this ſhall be known to the ſinner in the day wherein God will appear againſt him; think then whether ſin deſerve ſo well, that thou ſhouldſt not only die,

but

but die a Curſe for it? whether there be any thing in ſin to fortifie thy ſpirit againſt the terrours of God's immediate furious rebukes, and ſlaying of thee? *Who dieth a Curſe, dieth under the revenging ſtrokes of an infinite God.* Look then how much there is in infinite Power and Juſtice more than can be in finite; ſo much indeed is there in dying a Curſe for ſin, more than in naked, ſingle dying. For,

3. Thirdly, Let me ask thee one queſtion more, *Doth not Death, a curſed Death reach the ſoul, and kill this? no other diſeaſe but is in the body, and is the diſeaſe of the body, and kills the body, and ſo vaniſheth: But who dieth a Curſe dieth in his ſoul, that is, his ſoul is ſeparated and disjoyned from that ſweet communion and fellowſhip with God which is the true life of ſouls and Angels.* When God ſlayeth theſe wretches, and makes them ſacrifices to his offended Juſtice, he ſlays them with this, *Depart from me ye curſed,* Matth. 25. 41.

Now, is it not more dreadful to die thus a Curſe, than barely to die? or if thou couldſt die, and be willing to loſe the life of thy body for ſin ſake, canſt thou alſo be willing to loſe the life of thy ſoul for ſin's ſake? This is another arrow in this quiver, and which woundeth deeper than any other. The ſoul dieth when the man dieth a Curſe for ſin; and let me tell thee, albeit fooliſh and inconſiderate ſlaves of ſin will caſt away their ſouls for ſin, the wiſe and conſiderate Believer judgeth his ſoul, and the life of it, infinitely too good to be ſo ſpent and waſted. The death of the ſoul is ſo much more dreadful than

than the death of the body, as the ſoul is more worth than the body; thou mayeſt not then continue in curſed ſins, for they will bring down upon thy ſoul a death of all moſt dreadful; ceaſe therefore to ſin, that thou be not a curſe for thy ſin.

Fourthly, L*et it be conſidered*, after all this, (if this do not convince enough) *whether thou couldſt be willing to die more than once for thy ſin?* Would not a thouſand deaths one after another be too much to undergo for ſin? *He that dieth a Curſe for his ſins, ſhall die more than ten thouſand times for them*; he ſhall be ever, ever dying as many daies, nay hours, nay moments, as are in eternity; ſo many times ſhall the miſerable, deplorable, curſed ſinner die in the acute, freſh and renewed pangs of ſoul, every laſh of conſcience, every dolorous remembrance of what he ſuffereth for, ſhall be a death unto him. This makes it death indeed, and *if thou canſt not love thy ſelf ſo little, as to chuſe to be ever dying, thou muſt not love thy ſins ſo much as to be ever ſerving them.* Say then, if thou canſt not but fear endleſs dying, I muſt fear and fly endleſs ſining; who dieth a Curſe for his ſin, is as long dying, as his ſoul is living, and that is for ever and ever.

Fifthly and laſtly, *Can any thing ſweeten the thoughts, or allay the bitterneſs of ſuch a Death? Can there be any thing wherewith others may, or thou mayeſt bleſs thy ſelf after God ſhall have ſo curſed thee?* Conſider what a loſs it is which is ſo great, that nothing can leſſen it; ſay then, though poſſibly thou couldſt endure ſomewhat for ſin's ſake, yet I

can never endure a Curse for it, which is more than to die; it is to die under the immediate avenging hand of God; it is to kill my soul; *That is to be as often dying as are moments in eternity*; and all this without any recompence and sweetning allay, I cannot chuse so to die; therefore saith the considerate Believer, the renewed thoughts of my Lord's dying a Curse, renew my apprehensions of the danger of sinning any longer; this renews my dislike of sin, and I must needs resolve to leave it.

FINIS.

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